Royal Laundry

A complete laundry service for every home and pocketbook

SHIRTS

Cash and Carry at our Offices

16 So. Main 24 East 2nd So.
624 So. State
Telephones Wasatch 2624—2625

Good Business!

The thousands of intermountain motorists who use Pep 88 gasoline and Vico motor oil, make possible the operation and growth of one of the west's largest industrial enterprises—make possible the employment, directly or indirectly, of several thousand local people.

It is always good business to encourage and support local industry. We appreciate the patronage of so many motorists, and we shall strive always to produce the finest gasoline and oil that can be made.

VICO MOTOR OIL
PEP 88 GASOLINE

UTAH OIL REFINING CO.
400 Service Stations in Utah and Idaho

BLUE BLAZE

the coal that is

Dependable and Economical

BLUE BLAZE COAL CO.
1111 Walker Bank Bldg. Salt Lake City, Utah

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXII APRIL, 1935 No. 4

CONTENTS

"The Groves Were God's First Temples" ..... Frontispiece
April ..... Bryce W. Anderson 205
An Orchid Root ..... Lorene Pearson 207
The Message of Easter ..... Sylvia R. Grant 209
The Light ..... Helen M. Livingston 209
His Father's Son ..... Ivy Williams Stone 210
Resurrection ..... Estelle Webb Thomas 213
Our Magazine—A Pageant ..... Blanche Kendall McKee 214
Street Trees of Utah Towns are Worthy of Better Care ..... Rufus Johnson 218
Dr. Jane W. Manning Skolfield ..... Annie Wells Cannon 222
The Emancipation of Women ..... Olga Kupse 223
The Great Adventure ..... Carlton Culmsee 224
Goddess of the Air ..... Minnie I. Hodapp 225
The Gate Beautiful ..... Mary Fridal and Maude O. Cook 226
Happenings ..... Annie Wells Cannon 230
Keepsakes for the Treasure Chest of Life ..... Lella Marler Hoggan 231
Working with the Czechoslovak Women's Council ..... Martha Gaeth 233
Guides in Buying Textiles ..... Vilate Elliott 236
A Wish ..... D. S. H. 239
Notes from the Field 240
Editorial—When April Comes—Lessons for November 243
"Can Nations be Neighborly?"—Foreign Mission Lessons 244
Leadership Week—A Ripe Old Age—Book Notice 245
Lesson Department 246

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 20 Bishop's Building, Salt Lake City, Utah
Telephone Wasatch 3540

Subscription Price: $1.00 a year; foreign, $1.25 a year; payable in advance.
Single copy, 10c.

The *Magazine* is not sent after subscription expires. Renew promptly so that no copies will be missed. Report change of address at once, giving both old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918.

Stamps should accompany manuscripts for their return.

When Buying Mention Relief Society Magazine

THE NORGE
ROLLATOR REFRIGERATOR
The Longer It Runs The Better It Is
GRANITE FURNITURE CO.
1050 EAST 21ST SOUTH
Sugar House

The Home
of the
DEXTER
WASHER

NEW HEADQUARTERS FOR LATTER-DAY SAINT GARMENTS
FROM FACTORY TO YOU
We Solicit Your Mail Orders

No. 88. Lt. Wt. Men's and Ladies' New Style ..... $ .65
No. 89. Med. Wt. Men's and Ladies' New Style 1.10
No. 80. Heavy Wt. Men's Double Back 1.35
No. 81. Heavy Wt. Old Style Double Back 1.50
No. 87. Lt. Wt. Old and New Styles ..... .85
No. 84. Med. Lt. Wt. Men's and Ladies' New Style ..... .85
No. 85. Very Special Non-Run Garments—Guaranteed—Not To Run Rayon. New Style Only. Special 1.10

We Mark Garments for 10 cents
Specify when ordering, your bust, trunk and length, whether new or old style, and if men's or ladies'. We Pay Postage Anywhere in the United States.
MOSE LEWIS 14 SO. MAIN ST. SALT LAKE CITY, UTAH

The High Cost of "Cheap Paint"

Do you realize that only the rich can afford "cheap" paint . . . . because good paint takes less to give the same coverage; it takes less time to apply; and it lasts longer.

Let us show you the charming color combinations for walls, woodwork and floors so much in vogue now. Our stock is complete of Lowe Bros. paints, Pratt & Lambert, paints, varnishes, lacquers, 61 Floor Varnish and Imperial Washable wall papers . . . . the finest line in the west. Come in today or ask your local dealer for these brands.

FREE—"101 Questions and Answers About Painting and Decorating."

"Save the Surface and You Save All"
SALT LAKE GLASS and PAINT CO.
HEADQUARTERS FOR PAINTS, WALLPAPER & GLASS
33-35 EAST FIRST SOUTH

University of Utah SUMMER SESSION 1935

June 10-July 19; Post Season July 22-August 16

Offers courses in social work, social education, and ethical values in literature especially adapted to Relief Society officers and members.

These courses will be given by Henry Neumann, A. L. Beeley, Hugo B. Anderson, and Hazel M. Peterson:

Eminent Visiting Faculty Members Offering Six Weeks Courses Include:
Henry Neumann, Leader Brooklyn Society for Ethical Culture
Edward M. Hulme, Professor of History, Stanford University
Guy Montgomery, Chairman, Department of English, University of Calif.
George Starr Lasher, Head, Department of Journalism, Ohio University
R. D. Case, Superintendent of Schools, Salinas, California
Eva M. Jessup (four weeks courses) Specialist in Commercial Education, Los Angeles Public Schools
David Snedden, Professor of Educational Sociology, Columbia University, will give eight public lectures

Bulletin will be out about April 1; write for copy

THE PRESIDENT
UNIVERSITY OF UTAH
SALT LAKE CITY

GLADIOLUS
GLADIOLUS
GLADIOLUS

The King of Flowers
Beautiful and easy to grow

We grow only the choicest large flowering varieties. Our Glads will bring Prizes in any show. One box of 30 bulbs 3 each of 10 varieties, all labeled for $1.00 or $3.00 per 100. One box of 30 hand mixed bulbs for $0.75 or $2.75 per 100.

Every order is prepaid by us.

Write for free field grown Rose list

V. V. PHILLIPS & SON

232 North 2nd West
Brigham City, Utah

Home Owners' Loan Bonds

Federal Farm Mortgage Bonds

Other Seasoned Investments

Edward L. Burton & Company

Salt Lake City — Established 1899

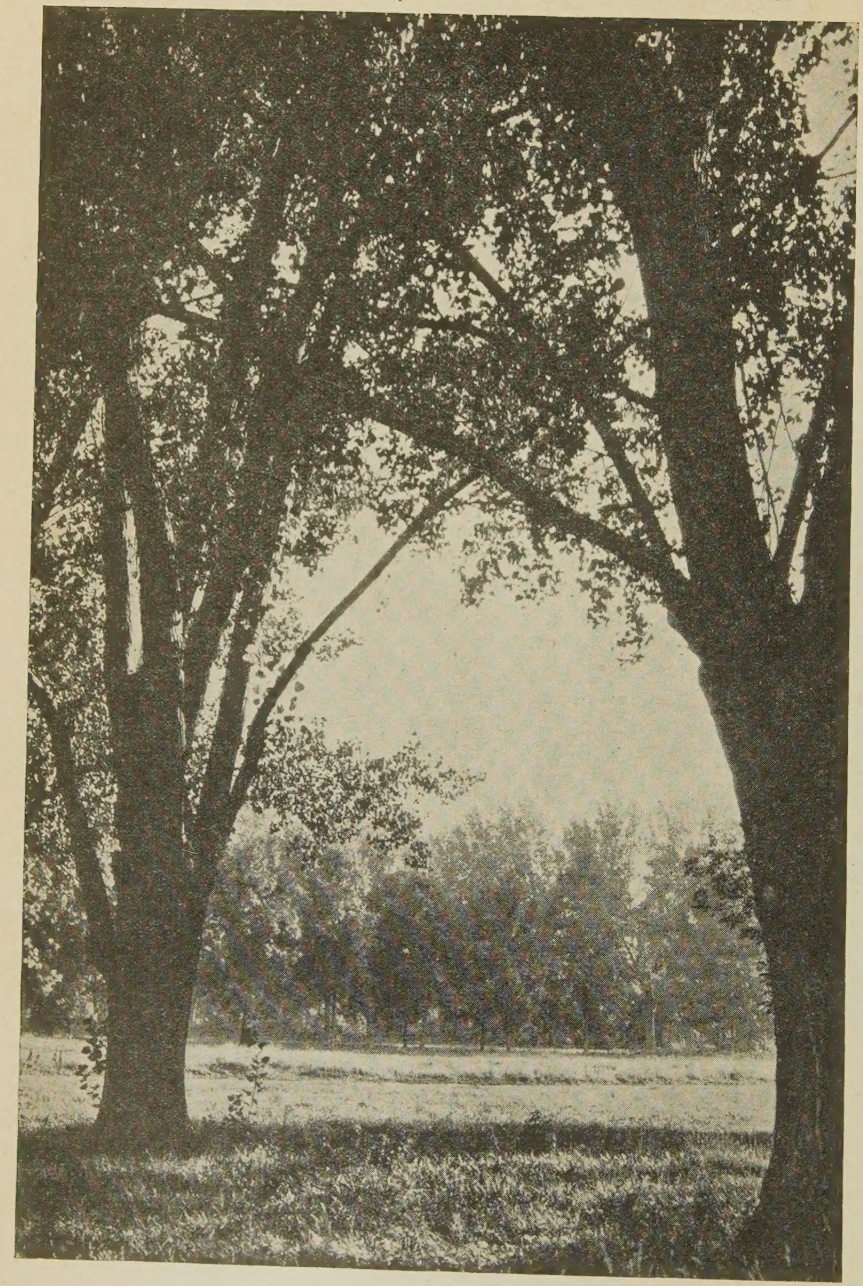
April

By Bryce W. Anderson

The curtains part on April, while the south wind's bugles sound;
Each grass-blade thrusts its fingers through the damp and tender ground;
The clouds of gossamer convene to shower fertile rain,
For Spring has gathered up her skirts to dance across the plain.

The saucy robin courts anew; the dove mourns to his mate;
The sun, in springtime splendor, lingers o'er the show till late;
The quilts of snow are gently cast from world of new-born thrills,
For Spring has flung her cloak aside to scamper through the hills.

Now May will bring the blossoms, and June will bask in gold,
And gone will be the mem'ries of the Winter's breathless hold;
Yet verdant May, nor sun-wrapped June, with April ne'er compare,
When Spring comes tripping barefoot with the rain-jewels in her hair.



"THE GROVES WERE GOD'S FIRST TEMPLES"

The
Relief Society Magazine

VOL. XXII APRIL, 1935 No. 4

An Orchid Root

By Lorene Pearson

"IT'S my fault for bringing you to this country where you knew no one," Ben said helplessly. "I didn't know women were so different, so lonely away from their kin. I thought you'd take up with the folks around here." He looked over at Sadie's head bowed numbly over her hands and the still, fixed stare that saw nothing. Terror gripped him. The life seemed gone out of her once bright face. Blundering on he tried to soothe, "And now with *her* gone—"

Those last words stabbed Sadie back to consciousness. Sobs tore at her heart, sobs that could not be eased, even by Ben's solicitous hand on her shoulders. What was there to live for? Lucy had been *everything* to her. Now there was nothing, nothing. Through her sobs she groaned, "Lucy is dead!"

Ben got unsteadily to his feet. "Will you be all right—while I go out and make—arrangements?"

Sadie controlled herself by sheer force of will. Poor Ben, he knew no one to call in and there was nothing else for him to do. She could help at least by controlling herself until he was gone. But something happened. She could not cry after the door had closed behind him. The bitter grief could not spend itself but sawed along her throat with desperate unrelenting stress.

She walked unsteadily to the window to look out in an effort to find relief but the hated landscape of the western Wyoming country town only accentuated the dismal future she saw before her. Why, oh, why had they come here? No one cared. There was no one to help her. The rows of dull unpainted houses, the dusty gray of chilly March streets criss-crossed between the blocks mechanically. There was no life, no feeling. She was at its mercy now. Lucy had been her all, but now—there—was—nothing—

She turned away and fell across the couch.

"Mrs. Beckwith!" called a far away voice, as if from a dream. She roused. There it was again, "Mrs Beckwith!" There was a gentle tap on the door. Sadie managed to sit up by the time the door was opened and a total stranger in a clean house apron walked in confidently carrying a great white cake on a lovely green platter.

"Just thought you might need something tasty about," said the woman. "As soon as I heard I got out my mixing bowl and I finished it just this very minute."

Sadie looked at the woman, not

quite comprehending it all. Quite casually, as if they had known each other always, the stranger put the cake on the little table by the window, pulled up two chairs and said, "Now if you'll tell me where the glasses for water are and a couple of plates and forks, I'll just sit here and have a bite with you. I'll bet you haven't eaten for days."

"Why—no—I," Sadie stumbled, "and it does look so good. I'll go get the plates myself."

A patch of yellow sun lay across the table-cloth between them. The two green plates with the exquisite slice of white cake in the middle and this strange comforting woman seemed a bit of fairyland conjured up out of fantasy, or fever. The woman admired Sadie's plants and gave an account of an orchid she had brought to flower after seven years of patient tending. A lovely thing it was, delicate lavender and white and gold. "You know," she said, "in places like this town a body has got to do a great deal to bring beauty into their lives. So I says to myself when I first come here, just because you live in a place like this there ain't no reason why you can't have an orchid just like the ladies in beautiful cities. It opened just last week, Mrs. Beckwith, after seven years. But it is the most beautiful thing I have ever seen. It sure does take a long time to get the best things doesn't it? And a body has to go about getting the root for himself at that. Well, I must go along now."

Sadie was on her feet and beside the departing woman in a moment, "Why did you—come?" she asked.

The woman looked at her a long understanding moment, tears standing in her eyes. "I belong to our Relief Society here and we are always taught to help those in need. And since I got the orchid root I've lost three, Mrs. Beckwith, and I know the first few hours are the worst you'll ever have in your life." At the door she turned and added, "There's one more bad time, that's right after the funeral. If you need me pin a white cloth in your window. But I don't want to intrude."

TWO days later Ben brought Sadie from the cemetery and let her out at the house. "I'll be back, just as soon as I take this car back to Jake. Sit there on the step if you don't want to go in. I'll be back in a jiffy, honey."

Sadie dropped down on the first step. She couldn't go in, never could she go into that house again. If she could just cry, but she couldn't do that either. There was that horrible sawing in her throat and insanity pressing tight against her brain. The little casket, the clods of dirt, oh God, it was cutting her heart out of her body.

Her numb hand fumbled in her purse for a tiny bottle she had hidden there that morning when they were getting ready to go to the Church, a tiny silvery bottle with a liquid that would ease the horrible devastation in her heart. "I knew," she moaned, "that I loved her and naught else. But now it's too late—too late."

The morning newspaper, neglected on the step, fluttered up before her eyes in a gust of wind. She paused in her numbed searching and read the head-lines automatically. Something bothered her and she read again. TWO KILLED IN AUTO WRECK, *father and daughter overturn in ditch east of town.*

Why, thought Sadie, they lived in the next street. I've seen that dear little mother bidding them goodbye in the morning as he went to work and the girl to school. Now they are both gone and there is no one left but her.

Automatically Sadie got up, unlatched the door and stepped within. She threw her hat and coat over the patch of yellow sunlight on the little table by the window and went straight to the kitchen. Her apron hung by the cupboard in its usual place. Were there eggs? Good. And there was flour, of course. Butter? What luck. The squeak of the cupboard door was strangely comforting.

Never before had she been so strongly aware, that, as one works for others, one loses onself; it is not that the poignancy of your own tragedy is any less great but that the dross of sorrow is drained away and the rest transmuted into the beautiful and lasting. And the rule was *to do for those in need.*

She, too, had found an orchid root.

The Message of Easter

By Sylvia R. Grant

He died upon the cross—
And all good things that graced the land
Languished and drooped, while wind and wave
Rose in wild fury to embrace
The conquering dark that swept a stricken world.

In glory He arose—
Majestically He trod a tranquil earth,
While ivory flowers gave homage at His feet.
With radiant splendor shone the morning sun
And joyful voices sang, "He lives again!"

No more shall death prevail—
Let not dark shadows grieve the human soul,
For brief will be the conquest of the tomb.
God gave His Son that He might grant to man
The priceless gift of immortality.

The Light

By Helen M. Livingston

A darkness came. I could not see
But found a light inside of me.

And then each night and every day
Its tiny gleam showed me my way.

And now wherever I may go
Though very small it shines out so.

I'm glad the darkness came. You see
It gave my little light to me.

His Father's Son

By Ivy Williams Stone

Chapter 8

RICHARD HAVEN crawled out from under the truck, where he had been assisting in changing a tire, and surveyed his handiwork with satisfaction. "Getting those bolts off was sure some job," he admitted, "but it was fun too. My, but she's a beauty!" He stepped back and looked over the shiny new truck with the joy of possession. He ran his hand lovingly over the gold sign "Haven Farms, Incorporated." "That means *me, too,*" he half whispered. "My, I'm glad you got it, Uncle Oliver. Soon I'll be driving it for you. I can bring the load to market every day. Your having to come at night, like you do, makes it sort of hard, I will be there; I will get up early and reach the markets long before the horse teams." The boy glanced sympathetically at his Uncle Oliver, who still wore the protecting shield over his face, and who still avoided meeting people.

"You'll have to wear different clothes than what you got on now, Richard, if you expect to get very far with a truck. I'd say that suit is sort of dirty. Was you expecting to go some place when you saw me?"

Richard glanced down at his disheveled finery. The precious dress suit, which Kareen had purchased at much personal sacrifice, was dusty and grease smeared. Memory of where he was supposed to be flashed over Richard's consciousness with sweeping remorse. "O," he cried in genuine dismay, "I was supposed to be playing my violin before a lot of people. Mother called it my *'debut'*. There were to be a lot of women with nothing to do, who wanted to hear me play. I don't want to play, Uncle Oliver. I want to plow. I want to help raise food for the soldiers. Our boys are going to Europe to fight. I'm too young to fight, but not too young to be a good farmer!" I'm going back with you, *now!*"

"You'd best go home, son," Oliver laid an understanding hand on the shoulder of the boy who was now his equal in height. "Your father had things figured out pretty well. Stay with your Mother, 'til you are twenty-one. Then come home and read the rest of the instructions he left for you. I think his way was best."

With reluctant, weary feet Richard Haven returned to the Bohemian apartment. The fresh earth odor which clung to the truck filled his soul with the longing for the farm. The young spring vegetables had smelled so good, so fresh; the call of spring surged in his veins. The world needed action, not music of dead masters. He wanted to be a producer, to perform his part in the struggle which now seemed about to tear the whole earth asunder. Potatoes and wheat, sugar and meats were soaring to a fabulous price; and here, he, Richard Haven, son of a farmer, heir to wide lands, was spending his days in a tiny apartment, drawing a bow over four strings!

With such resentful emotions stirring his heart, he opened the door of his apartment. He would tell his mother! He would fling the violin out of the window; or better, still, she could take lessons. She was

still a young woman, and with the urge she felt, she could make good.

"It's no use scolding me," he blurted out as he entered the room, hoping to forestall accusations and reproaches. "I didn't intend to run away! I just walked to the market, and who should be there but Uncle Oliver, in a beautiful new truck! You ought to see it, Mother! Its got the left handed steering wheel, and a self starter and a closed in cab and one piece windshield! It can make twenty-five miles an hour easy. The gas tank holds 17 gallons; Uncle Oliver taught me how to mend a puncture. I'm going to drive it for him every morning, and I'll reach the market *first!*" He stopped for breath, and his eyes fell upon his forgotten violin, reposing upon the lap of the frail, delicate man from the apartment below.

"I forgot the concert," explained Richard Haven simply. "When I saw the beautiful truck with 'Haven Farms, Inc.,' painted on both sides, well, I just forgot everything else!"

Kareen was starry eyed; all trace of her recent tears were banished with new aspirations.

"O Richard," she cried, "I will forgive you this time! Your absence brought this gentleman into our lives. He is recently from Europe and has played with Paderewski and studied with Fritz Kreisler. He used to be a violin teacher himself before—before—"

"Before I had the misfortune to antagonize my wife's father," supplemented the man who had filled Richard's place at the concert. His long, tapering fingers strummed the strings of the violin lovingly. "Once I owned a Stradivari violin. It was a beautiful jewel. Its deep red gold varnish was unsurpassed. I would give my life, the little that is left of it, to possess it again!"

"Mr. Smith—Mr. Peter Smith will play for us," smiled Kareen. "He saved the evening for you, Richard. After hearing him play, I knew you were not ready to appear in public. He has agreed to teach you, Richard! His touch is exquisite! He will teach you far better than any teacher you have ever had. Under his tutelage, you will learn to breathe, feel and live your work. Listen!"

Standing before the baby grand piano, while Kareen played his accompaniment, Peter Smith played the mediocre violin until it seemed animated. His very soul seemed to flow into expressing his joy in freedom. Praise for his release from bondage filled the tiny room, until even the resentful Richard was mollified and he knew also, that he stood in the presence of a master.

"You play as though you once had a great sorrow," whispered Kareen. "Madam," a latent fire of grief and hate leaped into the eyes of the seemingly mild, fragile man. "Madam, for eight years I never saw the light of day. For eight years I never ate until I had filled a huge bucket with coal. But I never ceased to pray; somehow, I always knew that God would free me! Always I rubbed my hands and exercised my fingers. This great and terrible war, Madam, was my salvation. Out of every ill there comes a benefit to someone. I was one of the political prisoners who were freed by the Russian Revolution! But even my freedom had its alloy. All was changed. I could not find my wife. I could not find my child. I could not find my violin! All I ever learned was that my infuriated father-in-law had banished my child to America in care of a nurse, had cloistered my wife in a nunnery for life. Of my beautiful violin, which came to me from my father, and to him from his father, I could find no trace!" The

prematurely old man bowed his head in grief and tears of which he was unashamed rolled down the cheeks of the sympathetic Richard.

"We will pay you!" cried Kareen. "We cannot, of course, pay you what your services will be worth, but we are able—"

"Madam, money to me is no object. In my country, servants were loyal unto death, and fortunately a faithful soul provided me with funds to reach America. If Richard is teachable, I will teach him; and search for my lost Stradivari. It had a special name; 'The Parke, dated 1711."

OUT on the Haven Farm Oliver still wore the khaki colored shields which Esther made for him so carefully. Every advancement in plastic surgery was carefully followed by all the family. Oliver knew the danger of paraffin poisoning and that the services of any but the best surgeons would be too hazardous. But the World War brought great strides in this branch of surgery, and now Oliver and Esther were agreed that an operation could be performed successfully. Esther would make the journey to Minnesota too, for the right eye had shrunk pitifully, until she also wore it bandaged.

"It may take a long time, Father," Oliver had studied enough to know all the self sacrifice which this delicate operation would demand. "We might be gone over a year. It will make it pretty hard on you."

"I will lease the land until your return." Richard Haven I, still stood erect and supple, still looked the world squarely in the face.

"Richard would like to come back," suggested Oliver. "He isn't so happy there in the city, studying the violin."

"The boy is scarcely old enough to know his own mind," replied Father Haven. "Let him continue as his father suggested. He is barely eighteen, and is filled with the unrest which this war has created among all young people. Let him study three years more, as his mother wishes, and as his father planned. Then he may return. I will lease the farm to Japanese tenants until your return. From now on until he is of age, Richard's grandfather may mold his future."

"What do you mean, father?" Mother Haven almost lost the calm which the changing years had brought her. "You are saying he is to study music, and now you say you are to mold his future."

Father Haven indulged in a little smug smile, enjoying the surprise which he knew his revelation would produce. "Sometimes it happens that a child has two grandfathers," he announced slowly. "Such was the case here. Although we never knew him, and she never knew him, Kareen had a father—and a wonderful father. After thirty odd years of banishment and terrible suffering, he has at last found his child. Kareen's father lives in the same apartment as they, and is about to undertake the training of the boy. The revolution in Russia released thousands of political prisoners, and he was one of the fortunate ones. The duenna, an ever faithful servant, furnished him with money and the address of the man whom the girl had married. I, myself, directed him to the apartment. He looks like a man returned from the grave, far removed from the light of day. The coal mines of Siberia are not the pleasantest place in the world for a violinist to live."

"No wonder Kareen loved music," soothed mother Haven. "No wonder she could not learn to keep

house properly. She was born a musician, and is teaching her boy the life she was denied."

"He is his father's son," admonished father Haven with emphasis. "Kareen may hope to mold the boy's life; but his grandfather will understand, and in due and proper time, our son's son will return to his people and his land."

"Amen," breathed his listeners, as though a benediction had been pronounced.

WHILE his Uncle Oliver underwent a delicate and prolonged operation; while his Aunt Esther secured a perfectly matched glass eye and the muscles of her face lost their tension; while the Japanese farmers cultivated the fertile acres he was to inherit, Richard Haven learned to play a violin with his soul. His white haired tutor recited actual tales of privation and suffering; told of the beauty of the young wife whom he had lost; described the perfection of the lost Stradivari instrument he had loved as though it were a child. The young man listened and played and improvised. Just before he reached maturity, when Kareen was planning the European tour, when she was gloating in the soaring prices being paid for farm lands, she picked up one of his practice books which had fallen from the rack to the floor. From it fluttered a small leaflet, worn, dog-eared and pencil marked. It was entitled: "The Romance of Burbank's Crimson Winter Rhubarb." (Lovingly nicknamed "The Mortgage Lifter.")

(*To be concluded*)

Resurrection

By Estelle Webb Thomas

"He is risen! He is risen!"
In the glory of the morn
From the tomb's engulfing prison,
Christ, the Savior, was reborn.

And the earth, in happy token,
Springs recurrent, from the tomb,
Winter's leaden spell is broken
In a burst of leaf and bloom.

May we not the symbol borrow,
As earth's miracles unroll,
Rise from out all sin and sorrow
In an Easter of the soul!

Our Magazine—A Pageant

By Blanche Kendall McKey

In the center of the platform is a large representation of *The Relief Society Magazine.* This is a box-like contrivance, large enough to hold three women in tableau, with a small opening or door at the back. The front opens like the cover of a book. *The Relief Society Magazine* cover of May, 1933, is effective and not difficult to reproduce.

The reader stands down stage in one corner of the platform and the soloist in the other.

The accompanist plays softly "O My Father;" the soloist takes up the refrain, singing the song through with feeling. As the music dies out, the reader begins softly "Crossing the Bar."

READER

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for tide or foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

Alfred Lord Tennyson was an old man when he penned those beautiful words expressing his simple faith in a divine, merciful God. The poet had lived richly and honorably; peacefully his eyes could close in their last sleep.

To each of us at some time must come the call of "evening bell and after that the dark!" But we are prone to become so engrossed in earthly affairs that many of us seldom stop to consider why we are here or of what use is the struggle. What shall we take back with us when we turn from mortality to meet our Pilot "face to face"? Only that which we have learned from human experience; hearts filled with love and sympathy and minds stored with wisdom if we have lived abundantly.

But life is too short to learn much from merely one's own experience, so we seek knowledge out of good books, for they bring us the best thoughts of all the ages.

We who work in the Relief Society are proud of our magazine, unpretentious as it is. We feel that it enriches our lives in as much as it broadens our horizon by taking us into many fields,—fields of fancy and of fact.

Richter has said: "There are so many tender and holy emotions flying around in our inward world, * * * so many rich and lovely flowers spring up which bear no seed, that it was a happiness poetry was invented, which receives into its limbus all these incorporeal spirits, and the perfume of all these flowers." Let us consider for a few moments one or two of our own poets.

(Soft music: "An Old-fashioned Garden." House lights are turned out, a spotlight flooding the magazine. The cover slowly opens disclosing a beautiful lady costumed in nineteenth century dress. She sustains the tableau while the following poem is announced and read. As

the reader's voice is heard, the soft music dies out.)

READER

"Bouquet" by Estelle Webb Thomas

"Dear Mid-Victorian ladies,
Sweet belles of yesteryear,
Whose charm time's gentle traces
Have rendered yet more dear.

Though the rose in your cheek has faded,
And your eyes less brightly shine,
I will seek 'mongst your gentle numbers
To find my valentine.

I've a love for the old-time graces,
The fragrant old bouquet
That bloomed with your lovely faces,
And faded so soon away.

I think of my mother's garden,
With its phlox and columbine
Where she plucked for her boy a nose-gay—
My first sweet valentine!"

(Feb., 1933)

(Again the soft strains of "An Old-fashioned Garden" are heard as the lady walks out of the magazine, taking her place on its left. The cover slowly closes as the music changes to the French national hymn, "Marseillais." The cover opens, disclosing a tableau of Joan of Arc. See *Relief Society Magazine*, Nov., 1929. Music dies out as the reader announces the title of the poem.)

READER

"Domremy's Maid" by Kate Thomas

"Domremy's maid is standing 'neath a tree
With listening in her eyes, and in her face
A growing purpose; fingers interlace
Then part to grasp the sword that is to be.
England be wary, oft rebuked is pride,
Better a pact with God than Burgundy.
There shall be once He is not on your side;
Domremy's maid is standing 'neath a tree."

(Nov., 1929)

(To the music of the "Marseillais" Joan steps out of the magazine, joining the lady on the left. The cover closes and the music changes to "Come, Come, Ye Saints." When it re-opens, three pioneer ladies are discovered. Their faces reflect the spiritual message of the song. The music dies out.)

READER

"Pioneer Ladies" by Claire S. Boyer

"Ladies linked with a pictured past,
In your silver hair we see disappointment, suffering, grief, and long anxiety.
In your eyes we read again, hope and courage—
Sparkly beams of the faith in your heart created
When you planned your fairest dreams.
You are hallowed with glory
And the strength of vibrant years,
And we joyously salute you,
Valiant, noble pioneers."

(July, 1933)

(Pioneer ladies join Joan of Arc, left of magazine. The cover closes, the music dies out, the house lights come on.)

READER

Delightful as poetry is, the *Relief Society Magazine* pursues fancy in the form of prose fiction. For a short time let us continue to be "moonlight travelers in fancy's land."

(The magazine opens and a lady in modern dress enters. Coming down to the front of the platform, she announces the name and author of a story and proceeds to tell it. Any short action story would be appropriate; "Guests," by Ivy Williams Stone, June, 1933, is suggested. "The Indestructibility of Matter," by Helen Hinckley, July, 1933, is amusing and short. At the close, the young lady goes up stage left, near the magazine.)

READER

Coming back to reality, let us remember that our magazine is a publication for the home, and what would the home be without good food? In turning the pages we find many helpful suggestions and wholesome, delicious recipes.

(The cover opens, disclosing a girl or woman dressed as a cook. Carrying a rolling-pin or a large spoon, she comes down to front and recites.)

COOK

"We may live without poetry, music and art;
We may live without conscience and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks.

He may live without books,—what is knowledge but grieving?
He may live without hope,—what is hope but deceiving?
He may live without love,—what is passion but pining?
But where is the man who can live without dining?"

(She crosses up stage to the right of the magazine. The cover opens again and a speaker in modern dress comes down to the front of the platform.)

SPEAKER

Our magazine is filled with all kinds of articles: accounts of local, national, and world happenings; discussions of live issues; descriptions of foreign lands; ways of beautifying the home. I shall suggest briefly one short article.

(Any article may be taken; "The New Jerusalem," by Frank C. Steele, June, 1933, is suggested. At the close the speaker goes up right. As she does so, the cover again opens, disclosing a second speaker, who comes down.)

SECOND SPEAKER

We come now to perhaps the most vital part of our magazine—the lesson department. I could not begin to suggest the fields that, through the guidance of this department, we have explored; the studies we have pursued year after year. But we follow definite lessons planned by expert educators in four different fields. Last year we studied Church history, Christ's beatitudes, literature, and social service. We are especially grateful for our outlines in literature, knowing that one cannot approach unguided a field as wide as mankind itself. We have pursued our studies humbly, realizing the truth of Carlyle's assertion: "Of all the things that man can do or make here below, by far the most momentous are the things we call books." Through literature we have been better able to understand our neighbor. Under social service work we have paid special attention to the study of the child, realizing that after all the rearing of children is women's most important work.

(She goes up right, standing near the magazine. Soft music is heard: "Dear to the Heart of the Shepherd." House lights are turned out and the spot light used. The cover slowly opens, disclosing a child holding a picturebook, doll, or other toy. She sustains the picture while the reader recites. Music dies out.)

READER

"My Star" by Helen M. Livingston

"A star shines in my path so bright
It lights my way both day and night.
The wisemen will not see it though
The shepherds may not ever know.
But all along its lighted way
I walk with joy. Then some glad day
Within my arms my babe shall rest
And nestle sweetly on my breast."

(Aug., 1933)

(Again comes softly "Dear to the Heart of the Shepherd" as the child goes to the second speaker up right. As the reader's voice is heard, the music dies out.)

READER

Life would be dull indeed were it not for our moments of inspiration, when we dwell in the "land of faery, where nobody gets old and crafty and grave."

(Music plays "The Spirit of God Like a Fire Is Burning." The cover opens slowly, representing "Inspiration" clad in a Grecian gown. She holds a lantern or other light high over her head and is peering into an unseen world. She holds the picture until one verse has been played, then she comes out of the magazine, remaining, however, within the circle of the spotlight. A little child runs to her from one side of the stage, and the music dies out.)

INSPIRATION

Who are you?

CHILD

I am a very nice thought. (Another child runs from the other side of the stage).

INSPIRATION

And who are you?

SECOND CHILD

I am another very nice thought.

BOTH CHILDREN

We have many playmates; would you like to see them?

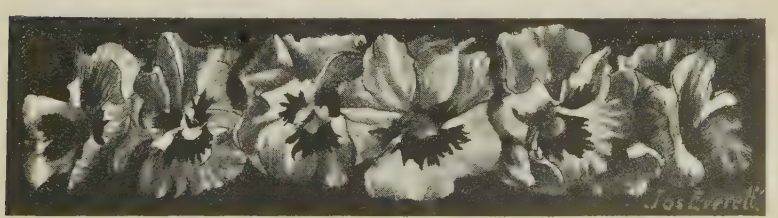
INSPIRATION

Not too many at once. But at some time they all will be welcome. (With the children clinging to her she addresses the audience.)

If you have learned from vales of sorrow drear
What gives unto your soul its inner light,
Withhold it not from him who stands below,
His eyes upon the height.

For even from a little thought has sprung
Deeds that are mighty—in the end sublime;
A Resurrection springing from the mind
May be the outgrowth of your thought—or mine.

(Music: "The Spirit of God Like a Fire Is Burning." After a line or two the poetry group goes slowly back into the magazine, followed by fiction. All this movement must be very slow. The first and second speakers go out with the first child, followed by the cook. Inspiration turns slowly, leading the children out; the cover closes and the music dies into silence. Softly the soloist begins "O My Father." After a line or two the house lights come up, and she sings to the end of the song.



Street Trees of Utah Towns are Worthy of Better Care

By Rufus D. Johnson, Tree Warden, Salt Lake City

IT was the Irish writer, Shaw Esmond, who paid Salt Lake City one of the most gracious compliments the town ever received. He wrote:

"There is a City of Dreams in America as little known so far as I have read her guidebooks as one of Rider Haggard's Lost Cities of Africa. It is easily the most beautiful city I have seen on the North Amercian continent. I think it must be one of the most beautiful cities in the world."

Since Mr. Esmond is a native of the green isle, we must expect a bit of blarney from him, nevertheless, there is much truth in what he says. Salt Lake is in fact beautifully situated from a standpoint of natural setting, but much of its charm is due to the vast number of trees which spread out on benchland and valley floor like a veritable forest. What may be said of Salt Lake in this respect is true also of most of the towns of the state, for, to, their everlasting credit, the founders of Utah were a race of tree planters from the very beginning.

WHEN the creaking wagons of the pioneer train emerged from the mouth of Emigration canyon, no groves of green crowned trees waved them friendly welcome. One sturdy juniper near what later became Sixth East street and four or five narrow-leaved cottonwoods at Third South and Main streets were the sole tree reception committee. Of course the meandering stream banks were fringed with willow, dogwood, choke cherry and other native growth, but these were low growing and more like shrubs than trees.

Except for the conifers of the mountain sides, that is, the pines, firs, spruces and junipers, Utah is scantily provided with good native trees. Box-elders and cottonwoods were plentiful in the canyons, but these are both species of rather inferior quality. The better kinds, such as large-toothed maple, alder, birch and hackberry are all trees of small to medium size, and none of them are particularly adapted to town and street use. So the early settlers were confronted with a pressing need of trees that would transform the sage strewn acres of the valley into something resembling the tree-studded lands they had left behind.

While in many instances small trees and cuttings of the larger willows, poplars and the like were brought in the earlier pioneer trains, most of the trees of the first planting cycle were obtained from seeds brought across the plains. These included black walnut, ailanthus, black and honey locust, catalpa and possibly a few others. Lombardy poplar cuttings were brought from St. Louis by William Wagstaff in 1853. Mulberries were imported at an early date in an endeavor to establish the silk industry. Many seeds and plants were brought from California by returning members of the Mormon Battalion and other travelers. Natually the vital need of the settlers was to first establish fruit

trees and berries as a source of food supplies, but hand in hand with this endeavor, a valiant struggle was maintained to create beauty, supply cooling shade and make for maximum health assurance by a liberal planting of ornamental trees.

AS settlements extended throughout the state, this tree planting practice was carried to the most remote village, until today it is doubtful if there is a town in Utah that does not boast the beauty and comfort of tree lined streets. The one feature which dulls the edge of our satisfaction at this condition is the fact that early planters did not have a free choice of the best varieties. As a result, the majority of our plantings have been fast growing, short lived species which have quickly arrived at maturity and have become a liability rather than an asset to the various communities.

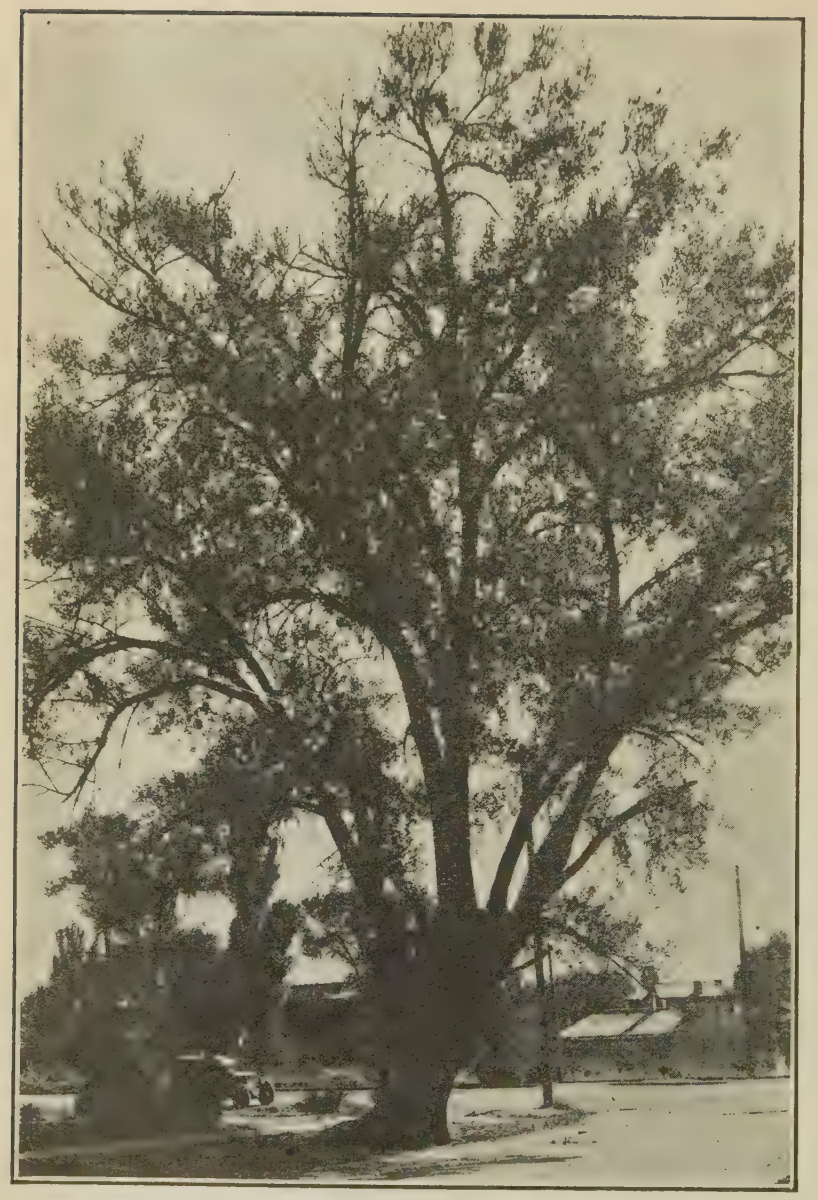
For instance, box-elders in many locations have a life span of but 30 to 40 years. Then they begin to die of various diseases or become brittle with age and are easily damaged or destroyed by wind. Poplars (cottonwoods) become overlarge and constitute a menace to life and property. They uproot pavements, clog sewers and exhaust the soil of surrounding lawns and gardens. In short, at the age a high grade tree is just coming into its prime, trees of the poorer sort are ready for the axe.

Perhaps the most outstanding planting error of the past was the tendency to set trees too closely together. Trees must have light in order to function properly and when they are crowded, there is constant competition among them for the life giving sunshine. Thus they are forced upward, fighting for a place in the sun because there is no room for them to develop outwardly. Unable to grow into the graceful, rounded forms which Nature intended them to have, they assume narrow, straggling shapes, utterly lacking the beauty they should exhibit, and becoming sources of danger through excessive height.

This condition encourages that type of mutilation known as "topping," a reprehensible practice which destroys any lingering attractiveness such a tree may possess. The remedy in such a case is not the ruthless hacking of all the crowns, but a removal of the surplus trees so that the remaining ones can round out into natural form. Overplanting is almost as grave an error as underplanting.

WE are grateful to the early planters for the heritage of wonderful trees which have brought us joy and comfort through the years and which have made Utah towns noted throughout the country. But now that we have an almost unlimited choice of tree material and can profit by the mistakes of the past, it is time that we plant better trees in better fashion and so pass on to those who follow us an even more delightful tree heritage than we have enjoyed.

IN Salt Lake City and several other towns of the state, street trees have been placed under the supervision of a shade tree commission. This commission designates the kinds of trees which shall be planted in each street, stipulates the spacing, indicates how pruning shall be done and in general prescribes the care and treatment of all public trees. In order that uniformity shall prevail, all work is done under permit from the commission. Under the old system a street would often show as many different trees and styles



THE JEREMY COTTONWOOD

A Pioneer Tree (83 years old)

This tree growing on the northwest corner of 6th West and South Temple Streets was planted in 1852 by John Jeremy.

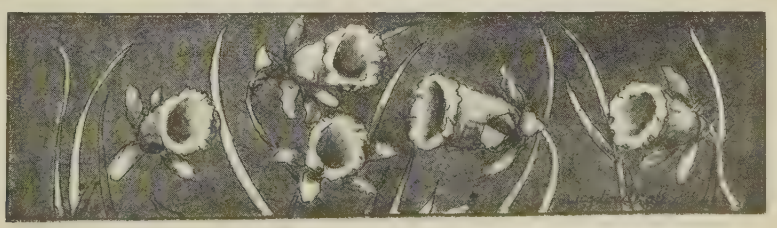
of planting as there were houses on the block. Each owner planted according to his whims and the result has always been a jumble of species and spacing that is far from the ideal. Of course there is a certain amount of charm in any tree, but since the street is communal property its treatment in planting should be along lines that will conserve the best interests of all concerned.

The trees selected for planting in Salt Lake were chosen for hardiness, immunity from diseases and insect pests, cleanliness and persistence, or long life. They are slow growing, compared with box-elder and poplars, but one cannot find quality and rapid growth in any one tree. These varieties will be found appropriate for any community with climate similar to that of Salt Lake, which means that they will survive in nearly all of the principal towns of Utah. Following is the list: Norway maple, London plane, European linden, green ash, white ash, blue ash, honey locust, horse chestnut, ginkgo and English elm. Siberian, or Chinese elm has been used to some extent, but this tree, though a surprisingly fast grower, is not of good quality and should be used sparingly on streets.

The minimum distance for planting is 35 feet apart, but 45 to 50 feet is much to be preferred. Trees planted at the latter distance will touch each other at maturity. After all, we should look into the future in tree planting, visualizing the finished picture rather than being guided by the slender sapling at planting time.

EVERY town in the state should have either a shade tree commission or some agency of the city government charged with the supervision of planting and care of street trees. Members of commission serve without pay, and in the smaller towns the executive work might be undertaken by someone already employed by the city, thus providing supervision without additional expense. Even if the work is done at some cost, what is more valuable to any community than the preservation and maintenance of its precious trees?

USUALLY it is to the women of any community that we must look for the promotion and fostering of the beautiful things in life. It is well known that Relief Society members have plenty to do in performing the noble work which is their objective, but what a splendid thing it would be if they would take the welfare of trees as well as humans under their kindly wings, and see to it that the tree traditions of our forbears are upheld in all the towns and villages of our beloved state. Surely no organization is better fitted to urge this work, or could accomplish more in bringing it about.



Dr. Jane W. Manning Skolfield

By Annie Wells Cannon

IN the death of Dr. Skolfield, which occurred on the 12th of February, this year, the state of Utah lost a great and noble woman.

Dr Jane Skolfield was a worthy daughter of pioneers. Her parents, Henry W. and Margaret Galbraith Manning came to Utah in the early covered wagon days and made a home in the desert land where they reared a large family. She was proud of her heritage and like her brave parents not afraid of any task, but made each task a stepping stone to something higher. She rose from student in a village school to teacher, from teacher to a professor of pedagogy, and then became a founder of schools for little children. Even as a child she gave evidence of leadership and the gift of organization. At twelve she was a Sunday school teacher, at sixteen she assisted her father in his small business and did her share of the work on the farm.

ALWAYS eager to advance she set her aim for a profession choosing that of medicine, and became a leading and proficient physician. Her ministrations as a woman physician naturally brought her in contact with many of the unfortunate. Only those who knew her best can tell of the kindness of her great soul. How deeply she sympathized with the young unmarried mothers and befriended them in their dire need as well as served them professionally. Later in life as a member of the board of the state Industrial School this same tenderness was manifest in behalf of the delinquent young people who lived there. They in turn loved her and watched with eagerness her visits, for always she brought into their lives something to make the days seem brighter.

When a member of the legislature in 1913 she introduced a number of measures for social betterment. As a merciful benefactor she will be always remembered.

A WOMAN of so forceful a character naturally became interested in different activities for the advancement of women in education and culture, and she became affiliated with several organizations for this purpose. She received many important positions of honor by appointment from state and civic officials, and was many times sent as a delegate to national conventions.

In a social way, aside from her professional life Dr. Jane formed many close and loyal friendships. She was especially fond of her association with the members of the Ensign club of which she was a charter member and co-founder.

NOTWITHSTANDING her public career Dr. Jane maintained a charming home life. She surrounded herself with good books, beautiful art treasures, and cultural things. In this atmosphere with her precious family she loved to entertain her friends—dear friends who knew the worth of this courageous woman, who, in fighting life's battles, knew no such word as fail.

She was in truth a woman who believed the world belonged to the energetic, indeed like "The Happy Warrior" she walked among the tasks of life and turned each necessity to glorious gain.

Dear to the heart is the memory of such a friend.

The Emancipation of Women

The View of the Church and the Auxiliary Organizations

By Olga Kupse, of the Geneva Conference

IT is but a few years ago since woman was considered an inferior being from the intellectual and physical standpoint. And under this simple pretext she was deprived of developing herself; man, her lord and master, found it was right and just that she exist only to serve him. In our day her condition is not much better, if she has the time to earn her bread she is terribly exploited, and has not the right to make laws for her defense, in spite of the fact that she is not forgotten when it comes to paying taxes. From the moral viewpoint her condition is even worse for there are two standards of measurement. Society demands everything from a woman or she is an outcast but excuses the man with an indulgent smile. The laws which govern a married woman are deplorable and in spite of our civilization, we are very much behind in this regard, for a country that wishes to progress must work for the emancipation of woman and for her education, for women's influence dominates the nation.

THE Church of Christ recognizes the liberty of woman in all fields and works for her emancipation. The Mormon woman is recognized as the equal of man. From the religious point of view, she feels the same obligation as he to work for the Church and in the Church. She is recognized equal to man from the moral viewpoint and it is not that she must abandon her principles of purity and honesty but because man must rise to her level. She enjoys civic equality which permits her to express herself and be a personality as real as her husband or brother. The Church has elevated woman in emancipating her and has brought out her true nature. The Mormon woman is educated to the same degree as the man in the sciences, in art, and in sports. She is therefore prepared for her career first in the home and after in society, for it is a great mistake to believe that the education of woman destroys the home. Thanks to her high principles of morality, the Mormon woman aspires above all else to create a home and to rear beautiful and healthy children but further she feels the need of sharing her talent with those less privileged and less gifted.

The Church, wishing to interest woman in her own spiritual and intellectual development, gives her the opportunity of opening her heart and doing good, by establishing the auxiliary organizations. The greatest of these organizations is the Relief Society. The Mormon women meet for study, at the same time, working for the well being of those less favored. They organize bazaars for charity and make visits to the sick and poor.

The Church has forseen also, that all work must be followed not only

by rest, but also by recreation, and has organized the Mutual Improvement Association, which is divided into two departments, one for the young men, and one for the young women. There the youth have the opportunity for amusement in a healthy and interesting manner, either in music, the drama, the dance or sports, at the same time studying the principles of the gospel. It is in the Mutual Improvement Association meetings that we come to know and love one another, that the true fraternal feeling is developed.

THE development of the auxiliary organizations should call forth all our efforts for there one may sow the best grain. Let us not forget to organize a class for children so that we may give a little love, instruction and joy to the poor little ones who sometimes suffer for the lack of sympathetic care. This is the first duty of woman and very important for the future of the branch. Though Mormon women may be called to be missionaries in the world, their first duty is to work within the Church at home to train the hearts and minds of the little ones, to guide the youth and help the poor and sick.

We have need of all the sisters and all the brethren to pilot the work of the Lord to a good harbor. Let us all resolve to wake up and say, "Here I am—I am ready."

Here is the thought which I wish to leave with you in conclusion—serving my neighbor is serving God—loving my neighbor is fulfiling the highest commandment. Let us work, my friends, and I ask that God will help us and bless us with His Spirit.

The Great Adventure

By Carlton Culmsee

No matter how faintly the springtime breathes
Its secret into the wind, or the wreathes
Of mist, or the strengthening sun,—Life hears.
The furred and feathered prick their ears,
And the hearts of seeds that long have lain
Asleep, are pierced with delicious pain.

Even the human babies know
As up and down in the sun they go,
Pushed in a buggy or pulled in a sulky
Or borne in arms, like gay and bulky
Buds unfolding in blanket leaves,
Drinking in the sunny air
And a whole new world with a serious stare
Of one half-eager and yet half-loth
To start this great adventure of growth!

Goddess of Air

By Minnie I. Hodapp

Up from the isles where the palm-trees wave,
Sprite of the air,
Rain-clouds greaten; surges rave;
Daughter, beware!
Breaking the woof of the sky's thin roof
Soar with the mellow moon aloof,
Gallantly dare!

High in your red-gold monoplane,
Ocean-wide flight!
Intrepid lady whose joy is pain
Whose zeal delight:
Nerve and sinew finely taut
Vitalized with dauntless thought
Steering aright!

Into the star-fields wide and clear
Eagerly on!
Sailing the jeweled atmosphere
Storm-bodings gone!
Far-winged, musical strains you hear
Brief your voice, dispelling fear
Cheering the Dawn!

Warmly vivid with high emprise
Yon beckoning goal;
Fate upholds fame's deathless prize
To valiant soul!
Weary with changeless watching she,
Spanning the great Pacific Sea,
Sane her control!

Into the zone of the sun-god's throne
Brilliantly fair,
Facing its piercing rays alone
Speeding with care;
Sails in the harbor; the surf's sweet moan
Home! Swift to triumph! Amelia, our own
Goddess of Air!

The Gate Beautiful

Pageant written and arranged by May Fridal and Maude O. Cook, and presented at Tremonton, Utah, March 17th, 1934

(Stage in semi-darkness, figures draped in black groping in confusion. Music: "Lead Kindly Light.")

Reader: The earth lies shrouded in darkness; unfathomable mists of error engulf her; the night of apostasy hangs like a pall over the land; the sun of truth is clouded; no stars of hope gleam forth. "The Cross wanes pale against the brooding waves of blackness."

"The nation's bow to Satan's thrall,
He fills with strife the souls of men;
He seeks to blind them one and all
Lest they the way to life obtain."

—*Joseph J. Daynes.*

(Trumpet calls to attention.)

Reader: Through the impenetrable gloom, the trumpet sounds. The Voice of Prophecy is heard speaking to the nations.

(Ray of light penetrates darkness.)

Voice of Prophecy, (behind stage.)

Hear oh, ye heavens, and give ear oh earth, and rejoice ye inhabitants thereof. The Lord is God and beside Him there is no Savior. Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out. His purposes fail not, neither are there any who can stay His hand; therefore, hearken ye people from afar and ye that are upon the islands of the sea, listen together. His voice is unto all men. Behold, a marvelous work is about to come forth among the children of men. The heavens shall again give light and the glory of the Lord shall fill the earth. His kingdom shall be established in the tops of the everlasting hills, and all people shall flow unto it, saying, "Come let us go up to the mountain of the Lord's house, where He will teach us His ways and we shall walk in His paths."

(Near close of this speech as figures in black are looking upward to the light and listening to voice, the curtain is drawn. As it rises the Prophet is seen kneeling in prayer and over him the Spirit of Inspiration stands with arms extended as if to bless. During this tableau, the duet, "The Morning Breaks," is sung.)

Reader:

"Awake and arise, oh ye slumbering nations,
The heavens fling open their portals again,
The last and the greatest of all dispensations
Hath burst like a dawn o'er the children of men."

—*Curtis.*

(Curtain rises and reveals Gate Beautiful in rear center of stage, guarded by Spirit of Inspiration. Light floods stage.)

Reader: The new day has dawned. The future beckons all mankind to advance, to achieve, to press on and on and on to greater and still greater heights, for "The glory of God is Intelligence."

Into the light of the new day comes woman to the Gate Beautiful, begging to pass beyond its sacred portals.

From time unmeasured the heavy hand of ignorance and superstition had been over her to bind, and shackle, and oppress. Now shrinking and half afraid she pleads that

she might enter into the new day of hope and promise.

(Woman enters at rear of stage and comes begging to Gate Beautiful. As reader says, "To bind, and shackle, etc.," figures in grey or black bent with burdens pass across rear of stage.)

Woman: Oh, thou Spirit of Inspiration, pray illumine the way, dispel the mists of darkness and error. Aid us to attain the heights of which we dream. Fulfill the promise that the wilderness shall be as the rose, and the desert as the garden of the Lord. Make the voice of melody to gladden the heart, that peace, and joy, and thanksgiving shall abide in the land.

Remember the thralldom of my sisters and open to us the Gate that we, too, may pass into the glory of the new day, that our light may shine forth in eternal praise to our God. Open to us, I pray thee, The Gate Beautiful.

(Inspiration opens Gate and leads Woman to left of stage where a platform with three steps extending around it is located. Solo, "I'm A Pilgrim.")

Reader: Woman now enters a new field of achievement and promise with a prayer in her heart for courage and guidance that with this new power and recognition she may in honor and dignity take her place side by side with man, that together they may fulfill their high destiny and bring to perfect realization a better, brighter day.

(Ten girls dressed in pastel shades and bearing lighted candles execute drill and march to back of stage behind fence which supports gate, where they remain.)

Reader: The Master in love sent the three graces, Faith, Hope, and Charity to abide with and to guide fair woman.

(Faith enters dressed in white wearing banner across breast. Banner is blue with letters of gold. The word Faith is on banner.)

Faith: Woman, give me thine hand and I shall lead thee along the stormy pathway of life, that thou mayest pass safely over the "Slough of Despond," and the "Mountain of Temptation," and through the mists of doubt and fear and arrive safely at last at the shining shore. I shall give thee strength to endure and understanding that thou mayest not doubt the purposes of thy Father Thou shalt trust in God and have confidence in thy fellow men.

Remember that without Faith thou canst not please thy God.

(Faith takes Woman by hand and leads her up one step of platform.)

(Enter Hope dressed same as Faith.)

Woman:

"Sweet Hope thou art welcome,
I have been so sad and lone
So desolate and afraid.
Come closer Hope
That I may touch thy robe.
Now my heart seems a little nearer God."

—*R. S. Magazine.*

(Duet, "Whispering Hope.")

(Dance representing Hope.)

Reader: Thou blessed Hope, when dark and dreary days confront us, when sorrow, pain, and disappointment overwhelm us, thy voice doth whisper peace, and bids us trust in Him who said, "Come unto Me all ye that labor and are heavy laden, and I shall give you rest."

Verily, "Hope doth spring eternal in the human breast."

(Enter Charity.)

Reader: "Charity suffereth long and is kind. Charity vaunteth not itself, is not puffed up, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never fail-

eth. And now abideth Faith, Hope, and Charity, but the greatest of these is Charity."

(Faith, Hope, and Charity each lead Woman up one step of platform where she is seated. Faith sits on lower step, Hope sits on one other and Charity stands behind Woman.)

(Enter Truth.)

Reader: Hail Truth, thou Spirit of Theology. Thou revealest God in all His majesty and power. Thou teachest of His laws and maketh known His ways. Thou leadest from the grosser walks of life into the warming, peaceful rays of living Light. Thou givest us wisdom and understanding. Thou art "a lamp to our feet and a light to our path."

Help us to realize that in the midst of joy and plenty we needs must ponder of the message thou wouldst teach.

(Music, "O, Say What Is Truth.")

Truth:

In the House of Righteousness there
is much treasure,
Things long withheld from men are
now revealed,
Heavenly light gleams forth in all its
splendor,
The lips of Prophets are no longer
sealed.

(Enter Spirit of Testimony.)
(Violin music, "I Know That My Redeemer Lives.")

Reader:

"Oh that my words were now written,
Oh that they were printed in a book,
That they were graven with an iron pen
And lead in the rock forever,
For I know that my Redeemer liveth
And that He shall stand at the latter day
Upon the earth;
And in my flesh I shall see God."

(Enter Literature.)

Literature:

"Life is rich as down the vista of
the years we look
And find within time's golden book
The treasures of the human mind."
R. S. Magazine.

Reader: "In the Book of Literature, Man its author, has recorded his experiences with the Good, the True, the Beautiful."

"All that mankind has done, thought, gained, or been is lying in magic preservation in the pages of a book."

Oh Woman, forget not Literature, but be mindful of "verses stored with sagas and with songs of old, for

"To us in ancient story wonders
great are told
Of heroes rich in glory and in adventures bold."

"Therefore, seek ye out of the best books words of wisdom."

(During this speech two little pages enter carrying large book and lay it at feet of Woman.)

(Enter Social Service and unfurls Children's Charter. Little boy and girl enter with her and remain at her side.)

Reader:

"A challenge to the world is flung,
The Children's Charter, hold it high;
For every child the word has come
Health, love, and happiness is nigh."
—*R. S. Magazine.*

Great is thy obligation to humanity. All men are equal in the Father's sight. To them He hath bequeathed life, liberty, and the right to happiness. A place must be found for all on the great stage of life, for each must play his part. The right to work and to achieve belongs to all mankind. Therefore, spare not any effort to seek out the

needy one and strengthen thou the weak for "Inasmuch as ye have done it unto the least of these ye have done it also unto Me."

(Enter Spirit of Peace, the Teacher's Topic.)

Reader: We greet thee, sweet Spirit of Peace, our Teacher's Topic. Thou enterest into the homes each month with Zion's visiting teachers, extending the hand of friendship and good will, cementing all in bonds of unity and love, binding hearts in ties of confidence and trust, that sorrow may be assuaged and suffering relieved.

Peace: "How beautiful upon the mountain are the feet of them that bringeth good tidings, that publisheth peace, that bringeth good tidings of good that publisheth salvation, that saith unto Zion, 'Thy God reigneth.' "

(Enter Industry.)

Reader: To thee, oh Spirit of Industry and Thrift, doth now our quest for happiness turn. Among thy many duties is the sacred charge to guard and keep the homes and happiness of God's great multitude, —the common folk. Thy busy, willing hands provideth food and warmth. Thou maketh plain, homely necessities into works of art. Thy ingenuity putteth to use all things that there may be no waste nor want. Thou makest our homes and surroundings comfortable and lovely, a place where sympathy and encouragement abides, and like a powerful magnet draws and holds all in chains of love and loyalty that shall endure forever. Thou makest a place where "We may cheerfully turn when the long shadows fall at eventide, to play, and love, and rest, because we know for us our work is best."

Reader: Blessed beyond the woman of any other age, the woman of today finds life rich in opportunity.

The opening of the Gate Beautiful brought her into a new day of promise and fulfillment. Hers now the right to desire and to receive, to sow and to reap, to share with man life's joys and sorrows, its hopes and attainments, its privileges and blessings.

(As reader is reading the above, the curtain rises and reveals Woman with babe in her arms and crown upon her head. Prophet and Spirit of Inspiration stand in center of stage.)

Woman:

"Lo, I rejoice in all these gifts,
God gives to Womanhood,
But surely the Gift transcendent
Is glorious Motherhood."
—*R. S. Magazine.*

Motherhood, thou the Gift supreme.

Reader: To thee, our beloved Prophet, who 92 years ago today opened to Woman the Gate Beautiful and led her forth from darkness and error into the resplendent rays of the New Dispensation, we offer our praise and adoration.

To womanhood in all the world we say, "Awake to thy glorious opportunities, and with words and deeds give thanks to thy Maker for the gifts, blessings, and possibilities the new day has brought to thee."

And to the Daughters of Zion, "Arise put on thy beautiful garments and shine forth that thy light may be a standard for the nations."

(Congregation joins in singing, "Praise to the Man.")

(Characters are grouped about stage to get best balance and most artistic effects. Colored lights add to effect. Woman is more elaborately dressed than other characters.)

Curtain

Happenings

By Annie Wells Cannon

AS April's smiles and tears combined,
Bring forth the loveliness God designed,
So gentle words to troubled mind,
Give balm, like unto gold refined.

LENA MADESIN PHILLIPS, while on her lecture tour, expressed herself as deeply affected by her delightful reception in Salt Lake and again meeting old friends.

FRANCES PERKINS says, "Not only ability but suitability should be the measuring stick for public office for women and men alike."

DR. E. M. PARK, president of Bryn Mawr college says, "The girls of today are more serious than formerly, franker and have more courage."

ROBERTA NICHOLSON'S bill in the Indiana legislature is to end breach of promise suit extortion. Its purpose is to end unscrupulous women and lawyers from promoting blackmail.

MRS. M. E. P. BROWN, known to early patrons of the Salt Lake theatre as "Lizzie Platt," died last month. She was a clever soubrette actress and the last of that historic dramatic company of pioneer days.

MISS FLORENCE KIMBALL, a former Salt Lake girl, has been elected to carry on the work of the late Mme. Sembrich at the Julliard school of music, New York. She is a granddaughter of Sarah M. Kimball, early Relief Society and suffrage worker.

COLLEEN MOORE'S Doll House is started on a world tour. It cost $435,000, took 700 artists and craftsmen nine years to complete it. The proceeds from the tour will be donated to hospitals for crippled children.

MRS. CLAIRE STEWART BOYER, of Utah, has been awarded a prize for a nature poem—"Poplar Trees," by a Chattanooga writer's club.

GRACE MOORE has been awarded the annual fellowship gold medal for distinctive service in the arts by the society of arts and scientists.

CLAUDETTE COLBERT was noted to have given the best screen performance in 1934 by the motion picture arts academy.

DR. OLGA KNOPH has a new book "Women on Their Own." In it the author concludes that problems of married life really existed before marriage.

EDITH OLINIER, in her biography of her famous father called "Alexander the Corrector," gives many pleasant glimpses of the social life of this learned compiler of biblical concordance.

ELIZABETH M. ROBERT'S strange story, "He Sent Forth a Raven;" "Romany," another gypsy story by Lady Eleanor Smith; "Many Poppies," a fantasy by P. L. Travers; "Cleopatra's Daughter," by Beatrice Chanler; "Next Time We Live," by Ursula Parrott are some of the late books by women; popular for club reviews.

Keepsakes for the Treasure Chest of Life

KEEP FIT

By Lella Marler Hoggan

Guard well thy health: it is the instrument
Of life, for grand and noble uses meant:
The courage that through change and chance endures,
And every gift of Providence secures.

—*Osgood Eaton Fuller.*

OUR bodies are the tabernacles of our spirits. They are a most precious posession. Without them we cannot live the earth life; with them, we may go on advancing through the eternities. How prudent it is, then, that we should guard them and preserve them in soundness and in beauty.

The old Greek ideal was to possess, "A sound mind in a sound body." And one of our Heavenly Father's first provisions for our welfare in these latter days, was a health program, a Word of Wisdom, for the "temporal salvation of man." They are simple rules of health, some of which, were a hundred years in advance of science when they were given to our great-grandparents.

Those who have lived this Word of Wisdom have found it a promotion to their health, their success, and their happiness. Now that it has stood the test of a century, are we not brave enough to accept it and to live it?

William Hawley Smith tells us that "Bodily conditions greatly modify, limit, and determine mental functionings." And just as the quality of the mind is limited and modified by the condition of the body, so is the body, in a large measure, subject to the condition of the mind. "For each bad emotion," says Elmer Gates, "there is a corresponding chemical change in the tissues of the body."

Fear, anger, jealousy, every vicious emotion retards the bodily functions, poisons the blood stream, and hastens old age. While love, mirth, confidence, and every good emotion promotes health and prolongs life. Orison Swett Marden claims that a raging temper creates as much poison in the system as the cigarette. How many of us are subject to brain storms?

Every condition that saps our energy or uses up our vitality needlessly, is a menace to health and life. We would not pour our valuable fragrant perfume into leaking containers; then why should we permit our vitality to be uselessly dribbled away? Is it not more precious than any perfume? Should we not be more diligent in conserving our life forces than we are in caring for our trivial belongings?

THE Latter-day Saint mothers have a full program. It is crowded to the very margin of the page. To be good wives and mothers, and at the same time, to enrich and beautify life, is no small undertaking.

The Master came that we might have life more abundant. And it is

to drink from this fountain of joy, that we are climbing up the sun-lit heights. But how can we obtain a full measure of happiness if our bodies are weary and broken? How can we play the game of life efficiently if we are contaminated with poison and fear?

If we expect to gain inspiration and permanent satisfaction from our efforts, we must keep fit physically and mentally.

Is it not necessary that mothers should have rest periods and a leisure time program, as well as the rest of the world?

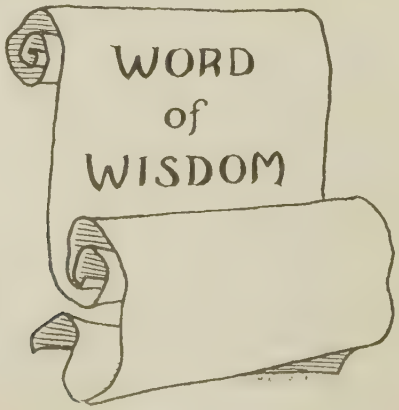
WE burn the candle at both ends and then wonder why it is consumed so quickly. We not only use up our regular supply of energy, but we draw on our reserves from day to day, and still expect to be prepared to meet any emergency that may arise. We permit ourselves to go in debt to live from year to year, and yet hope to make an honest settlement some day. By what school of logic do we reach such conclusions?

In ten or twenty years from now, our grown children may surround us with comforts and try to prolong our lives. But neither money nor effort can add one year to a life that has run its course. We can't reach back through the years and undo what has been foolishly done.

Exhaustion is dangerous. Rest and relaxation reduce worry and renew bodily energy. How many of us know how to "let go," to close the door of the mind against all care, and revel in the sublime beauty of poetry and song? How many of us know how to "wash the slate clean" at night, and retire to our rest relaxed and unafraid, to a night of untroubled sleep and a glad awakening?

Life here and now, is for our joy as well as our development. Let us learn to conserve and guard our health, that we may lengthen out the years and make them sweeter and more worth while.

If we would know how best to accomplish this fine art, we may study our divinely inspired health program. It was given "for a principle with promise," a promise that is well worth the price of obedience. Health, vigor, and stamina, and hidden treasures of knowledge, are to be ours; and the destroying angel shall pass by us as in the days of ancient Israel. "The first wealth is health," said Ralph Waldo Emerson. Shall we not then include it with our cherished treasures?



Working with the Czechoslovak Women's Council

By Martha Gaeth

THE Czechoslovak Women's Council is a federation of fifty-two women's organizations in Czechoslovakia with headquarters in Prague. I was first attracted to its work by the strong and winning personality of its President, Mme. F. F. Plaminkova. Like a powerful dynamo, she electrifies everything about her. To be near her is to be swept into a current of energy, activity, and accomplishment. She is fearless and frank in her statements.

Her efforts in behalf of women have brought her ever increasing recognition in her country. She left the teaching ranks to enter politics. Today she is a senator and member of the executive committee of the National Socialist Party which numbers in its ranks her illustrious countryman, Eduard Benes, Czechoslovakia's Minister of Foreign Affairs. Besides being the President of the Czechoslovak Women's Council, she is a member of the executive committees of the following organizations: International Women's Council, the Alliance for Citizenship and Equal Rights for Women, Open Door, and the Association of Business and Professional Women. She is, moreover, the Convener of the Standing Committee on Suffrage in the International Women's Council and chairman of the Committee of Enfranchised Countries in the Alliance. Is it any wonder then that I, an American citizen of Czech birth, should be attracted by so winsome and internationally minded a worker?

NOR is this the only reason why I associated myself with the Czechoslovak Women's Council. I am in hearty sympathy with its program. I firmly believe in the efficacy of women's organizations. There are plenty of sore spots in the fabric of our modern civilization that need mending by a woman's hand. Women can well contribute to education for world peace and the creation of a desirable public opinion for disarmament and more peaceful methods of settling international disputes and differences. Through the Disarmament Committeee of the Women's International Organizations, much has already been done in this direction. Women can best protect children from the dangers of parental unemployment and child labor; they can best tell what is needed in their educational program. They are best fitted for improving their own working conditions, prisons, reformatory houses and penitentiary institutions for women. They can do much in raising the moral standard of youth. By nature and calling they are best adapted to improve social conditions and render help wherever it is needed. Only through organized effort will women gain equal naturalization rights with men.

MY observations have led me to conclude that womens' organizations are badly needed in Czechoslovakia to reeducate women for their new role in a democratic state. It appears to me that the relationship between men and women in

Czechoslovakia is not a particularly healthy one. A woman is not always treated as a man's equal. She is still kept in a harmfully subordinated and servile position in spite of the fact that constitutionally she is granted equal suffrage rights with men and that many of her country's public men are most outspoken in their high esteem of women and their equal rights. President Masaryk deplores the still prevalent condition and asks: "Why should the mother who bore the children not be equal to the father who begot them? And if a man really loves, how can he love some one beneath him? I see no difference in the intelligence of men and women." * * * Karel Capek: President Masaryk Tells His Own Story, p. 134.

I CANNOT help feel that Czech women are partly to blame for this condition. I shall never forget what took place when my son was born in Prague. Both the attending physician as well as the nurses exclaimed with a triumphant air: "A boy!" They could not understand my disappointment in not getting a longed-for daughter. Letters of congratulations from my Czech friends declared, to my surprise, that I was favored by the gods in the birth of a son. As time went on I discovered that the birth of a boy was always an occasion for greater rejoicing. It signified, in short, no worry over a future dowry. It also meant the birth of a superior creature with greater opportunities in life. From the moment, His Majesty, the Boy-Baby, makes his appearance on Czechoslovak territory, he is administered to by mother, sister, grandmother, auntie and any other female about, and later by his wife in the most servile manner to the end of his days. How any boy so brought up can possibly respect his mother and other women and treat them as comrades in this great enterprise we call life is beyond my humble understanding. Of course, His Majesty pays the price for this wrong attitude in more than one way, but unfortunately, he does not know it. The woman remains equally ignorant of the harm she has done.

This erroneous up-bringing crops up most unexpectedly in a boy's life. President Gaeth tells with relish peculiar stories of his YMCA camp experiences with Czechoslovak boys. A typical American summer camp program was followed by the YMCA authorities much to the dislike of the mothers. The latter frequently visited the camp to complain about the type of menial work given their sons. One mother, for instance, was very much put out because her boy was made to peel potatoes; another because her son was made to clean his cabin. If peeling potatoes and cleaning cabins are degrading tasks for boys, then it follows naturally that women, who usually perform these tasks, are inferior beings. One also understands why so many young women shun these tasks for more masculine occupations even if these consist of mere routine office work. A boy must be brought up to esteem and appreciate these mundane home activities. Only then will women enjoy doing them and cease to be inferior for performing them.

A REEDUCATION is greatly needed here and only through womens' organizations will it be effected. There is no earthly reason why Czech women or any other women, for that matter, should be kept in a servile position. It is all a matter of correct attitudes. Every woman has a birth right to her inner freedom. She can be educated in using her free will but she should

never be forced. In Czechoslovakia, just as in many other countries today, women are being denied the right to work as an economy measure. What are these young women to do when work is denied them? There are not enough men to marry them all in the first place. A goodly number of men do not make enough to support a wife and family. Many of those who can, shirk the responsibilities of the married state. Is it just to penalize the women for all these conditions?

Married women, in particular, are being discriminated against. A great majority of these women in Europe work because they have to. Their wages are needed to make possible a decent standard of living for the family. If discrimination against women is carried on because there are not enough jobs to go round, that men have families to support, why not also limit the employment of those who because of accumulated wealth have no need of gainful employment? The Czechoslovak Women's Council is bending all its energies against such discrimination, considering it to be the old exploitation of the weak by the strong. There is no question about the need for increased protection of womens' rights in Europe today. When I see the plight of the European woman I cannot refrain from joining her organized ranks and doing my bit to help better her position.

THERE was still another reason why I joined the Women's Council in Czechoslovakia. I was anxious to keep our Relief Society sisters in the Czechoslovak Mission informed of all activities undertaken by their countrywomen as well as by women throughout the world, thereby making their organization serve as a window through which they not only viewed the activities of the women of the Church but of the world. This is done by making a monthly study of the Czech Bulletin, the official organ of the Czechoslovak Women's Council. A resume is prepared by one of the members and circulated to all the Relief Socities in the Mission. Questions for discussion are usually added by myself for the purpose of comparing and contrasting the women's aims with Latter-day Saint aims. They are usually in harmony, but the methods used to attain them are not always to our liking. This study is taken up during the work and business meeting. I also subscribe for the English Bulletin, the organ of the International Women's Council and add to the Czech resume any item of interest of vital importance. The discussions which these questions have motivated have proved most stimulating and have been instrumental in pointing out our Latter-day Saint ideals for womanhood in bolder relief. The sisters and friends greatly enjoy this service which relays to them the important activities of women throughout the world.

There are at present three Relief Society organizations in the Czechoslovakian Mission with a total of sixty members. Their contact with the Women's Council is made possible through my direct, personal membership. As a direct member of the Council, I work with the Standing Committees on Education and Relations with Foreign Countries. My American teaching experience stands me well in the former and my knowledge of English makes me a most useful member in the latter. So far I have thoroughly enjoyed my associations with the leaders of the Czech women. I have come to understand them better and their aims as well.

I enjoyed the privilege of attend-

ing the quinquennial meeting of the International Women's Council in Paris in July as a Czechoslovak delegate. As such it behooved me to prepare the English reports for the Immigration and Education Committees of the International Council. My American citizenship makes me ineligible for office in the Czechoslovak Women's Council but it leaves me eligible for work and there is plenty of that! Down deep in my heart is a dormant desire to have the Czechoslovak Relief Society officially affiliated with the Czechoslovak Women's Council at some future time, thereby better enabling it to make its contribution of beautiful Latter-day Saint ideals to the womanhood of Czechoslovakia.

Guides in Buying Textiles

By Vilate Elliott
(Director of Clothing and Textiles Brigham Young University)

THIS paper is not so much to inform you on consumer's education as it is to awaken in your minds the needs of the consumer in identifying the goods she is about to purchase, to make each of us conscious as to what we as consumers may do in aiding standardization: to make us feel the necessity of demanding more forcibly the establishment and maintenance of grades and standards for the materials we purchase: that these grades and standards be attached in plain labels to the goods for the use of the consumer in selection.

Heretofore much help has been given the producer, but his technique of production has confused rather than helped the consumer to distinguish differences in makes of goods. Commercial buyers are trained specifically for the particular task of buying, while the household buyer lacks this specialized knowledge. She does not have access to the objective tests now employed by commercial buyers. For example when our government buys cloth for the army and navy it has a staff whose duty it is to test the material for fiber, weave, count of threads per inch in warp and filling, color fast to water and sun, the exact amount of remanufactured fiber used. Tests for its strength, whether it is preshrunk and various other tests not available to the private consumer.

Dresses and Materials.

Up to date the consumer depends on what little knowledge she has of textiles and the saleswoman who frequently is no better informed than the consumer. The saleswoman may be perfectly honest when she tells you she thinks that dress is all silk and that the silk is not weighted. The consumer likes the dress, it is the style and color she wants, it fits her and the price is right so she takes a chance on its wearing qualities, there is very little to guide either her or the saleswoman. There are some of the better grade stores that are beginning to have labels on their dresses and are willing to stand behind the goods they sell, their prices seem higher, but the amount you are likely to lose through bad buys at stores who do not stand behind a reasonable amount of wear in the goods they sell will make up the difference. If there is a label on your dress, read it carefully, read all the fine print, it may be directions for washing and pressing,

or it may have some facts about the quality of the material.

Ask your saleswoman intelligent questions about fabrics and insist on definite answers. In the better stores clerks and buyers appreciate quality-minded customers and are anxious to explain good features of dress materials. Stores interested in volume sales rather than quality business, sometimes try to evade questions that customers ask. As this is often only a defense for their ignorance, you will be wise not to buy unless you can get the information to which you are entitled. Still another help in judging dresses is training yourself to know by the feel and the appearance of the material whether the quality is good or poor. I know this is difficult as the methods of deceiving are many and devious, and the purchaser finds it difficult to pick out the ones best suited to her needs, for whether a dress is good or bad depends upon its quality and whether it is suited to your needs.

Good quality is easier to recognize in cottons than in most fabrics but even so you must choose with care, whether you are buying a service weight or a sheer-cotton. For dress wear, you will want a well woven material so that it will keep its shape and stand up under repeated laundering. Other points on cotton are—Is it heavily sized to make it look firm and closely woven. Rub the material between your hands, notice if little white particles of dust come to the surface, notice how the weave is affected. Heavily sized materials have no body and will not stand up after washing. Are they pre-shrunk, some cottons are stretched so excessively in the manufacture that they shrink even after several washings, but those with labels marked pre-shrunk are more apt to be satisfactory than those which have not been subject to a shrinking process. Another important factor is fastness to color both for washing and sunfast. Colors have been perfected so much that the best fabrics are color fast. The weave is also important, a standard weave with the threads in the warp and filling very nearly the same count. Novelties are generally higher in price regardless of quality, they often require special machinery, which must be discarded when the fad is passed, this adds to the cost to the consumer; then, sometimes to produce something new and unusual the construction of yarn and the proper balance of weave is sacrificed. Choose the fabric for the qualities that give service rather than fashion alone.

Good quality silk dresses are made of "pure dye" silks. By pure dye I mean a fiber that contains no more than 10% of any fiber or substance or weighting other than silk, black silk may contain 15% and still be labeled as a "pure dye." All fabrics containing more than the above-stated percentages of substances and fibers other than silk should be labeled either as "weighted silks" or as a mixture, whatever it may be. This practice is intended to protect both the manufacturer of quality silk and the consumer against cheap silks that compete unfairly with those honestly represented.

"Metallic-weighted silks are often difficult to distinguish from pure dyes unless you can test samples, but make observations, read labels and ask questions. Usually heavily weighted silks are priced low in comparison with pure dyes and that is only right, because their value is less. Compare the feel and appearance of two pieces of the same type of fabric. For example weighted flat crepes have more sheen, are heavier to lift and more slippery than pure dyes;

satins are hardly as pliable and sheers feel more wiry and harsh when gathered up in your hand. Weighted silks cut along stitching lines and rub into shreds wherever there is friction —as under the arms, on the hips and across the shoulders. They split when simply hanging in a closet. Weighted silks are more troublesome to care for than pure dyes. Wrinkles can hardly be pressed out of them without steam, and the colors are seldom dependable. As you wear weighted silks they feel clammy next to the skin and are uncomfortable in hot weather. Weave is another point to examine when buying a silk dress. You want a weave that is firm and not likely to shift and cause ugly pulling at seams under the arms and at the hips.

Shrinking and stretching are two more points to ask about when buying a silk dress. Very crinkly crepes often stretch; those made from tightly twisted yarn draw up. Dresses made of a fabric with a close, regular weave are much more likely to hold their shape. One other point, in as much as pure dyes is applied to rayons as well as silk see that pure dyed *silk* is marked on the label. If you do not know whether the dress is silk or rayon, ask your clerk, if she does not know ask the buyer, you are entitled to the information. But this information is sometimes difficult to obtain, the following is an example:

"A study of fifty ready-made silk dresses ranging in price from $2.98 to $59.50 carried out at New York University and Pennsylvania State College is interesting from the standpoint of difficulty of obtaining accurate information from salespeople. Forty-seven of the fifty clerks selling the dresses misrepresented to the purchaser the amount of weighting present in the fabrics. In some cases even the store buyer was consulted and failed to give the correct information. Twenty-three of the clerks stated positively that the fabrics contained no weighting, while the remainder said that they had but very small amounts, if any. Under analysis, however, it was found that the silk of only three of the dresses contained no mineral weighting. Of the remaining 47 dresses, one was found to contain 100% rayon while all but two of the others consisted of approximately one-half or more of tin-phosphate weighting." (From Coles "Standardization of Consumers' Goods.") "Honest, definite information is the best guide to both wise purchasing and wise selling."

Points To Look For When Buying A Dress

1. Style and fabrics suited to your needs.
2. A label that tells what kind of fibers make up the material.
3. Definite information about shrinkage, weighting, or sizing, and color fastness to sunlight and washing.
4. Fabrics made of durable yarns with firm, balanced weave.
5. Stapled fabrics rather than novelties, for economy.
6. All pieces cut the right way of the goods.
7. Full cut with plenty of room.
8. Neat, appropriate, and serviceable workmanship.
9. Allowances for alterations, particularly in growing girls dresses.

When your table linen is marked household linen or domestic linen or any one of the terms used other than pure linen it is not linen, the only label which means anything on linen is marked pure linen, then again it may be spun flax which is made out of the combings of the flax, such linen will eventually wear up rough with small ends and rough places showing on the surface. It *is* pure

linen but it will not wear or have the gloss and sheen of a linen made from the long flax threads known as line.

Many times our rayons are marked on the selvage celanese, or bemberg, or tubize. If you know these names it will help you to know how to treat it; water has no effect on celanese but it weakens every other rayon; celanese must be pressed with a warm iron only while a hotter iron does not seem to affect other rayons.

When we look at a blanket which seems fluffy and wooly, we feel it must belong to the sheep family but having been deceived before we are suspicious, we wonder how much cotton blood runs in its veins masquerading as all wool and a yard wide, we have no way of telling because its percent is not labeled.

So often the producer by his trade names confuses the consumer instead of helping him. "Trade names may be misleading. 'Nu-grape' is not made from grapes. 'Belgen' sheets are not made in Belgium or of linen. Of 100 textiles trade terms submitted to 600 women buyers in all parts of the country, 38 were found to be misleading, 23 confusing, and 5 'more or less' misleading. Philippine mahogany is not genuine mahogany. Hudson seal is made from muskrat skins. Silk may be weighted two or three times its original weight with metallic substances. 'Part wool' blankets may contain an almost infinitesimal amount of wool." (Taken from Standardization of Consumers' Goods, by Coles.)

If the consumer can identify the characteristics of the material she is about to buy it will help some, but often deliberate statements are made to deceive the public. Probably one of the most common deceptions is in fur, we are told that rabbit fur masquerades under at least seventy different names, it may be made to resemble seal, otter, or beaver, or any other of the numerous names. Its price is placed to fit the fur it represents, there is nothing to help the buyer, he must be guided by his experience or his knowledge, if he has any, of furs. Usually the furrier has masqueraded the rabbit so completely that previous experience, inspection or knowledge will be of little avail.

(*To be continued*)

A Wish

By D. S. H.

Soon the spring will come again
With leaves unfolding on the trees,
With flowers blooming everywhere
And in the air the warm spring breeze.
(*How can I bear to welcome it—*
Enjoy its beauty and its cheer—
When my brave lad who loved it too
Has gone away and left me here?)

Soon the spring will come again
With lovers walking down the lane,
Thrilled with the endless dreams of youth,
Repeating still the old refrain:
(*Help me, dear Lord, to understand—*
Cleanse me from bitterness and woe;
Remembering that Thou leadest me
Smiling and hopeful let me go.)

Notes from the Field

MRS. PHILETUS JONES AND DAUGHTERS

Zion Park Stake:

THE above picture is a most interesting one to Relief Society women. It is of the mother and daughters in the family of Philetus Jones, former Bishop of the Rockville Ward. Sister Jones is at present an officer in the Rockville Ward Relief Society, and her eldest daughter is President of the Springdale Ward organization. It is from families of this type that the great strength and power of Relief Society has been developed. In addition to the mother and daughters there are three fine sons who are all active in Church work.

The Project is receiving special attention in this enterprising stake. Some of the wards have adopted the practice of responding to the roll call by giving the number of chapters of the Bible which have been read during the week. Others are not only reading the chapters, but they have pledged themselves to tell each story to some members of the family. It has been recommended by the stake officers that the Relief Society presidents ask the Bishops to cooperate with them in permitting some member of the organization to discuss the subject for a few months in Sacrament Meeting.

On January 27, a very beautiful pageant, "The Books of the Bible," was presented by the Relief Society. It is felt that the influence of this will be very far reaching.

Panguitch Stake

A very interesting item which has to do with the *Relief Society Magazine* comes to the office from the Panguitch Stake. Sister Sarah LeFevre has subscribed for the *Bulletin* and the *Relief Society Magazine* since the beginning of its publication. She has been very careful to study the issues and then preserve

them, so that they are in a most excellent condition. These were donated to the Panguitch Stake Relief Society Library on condition that the stake have them bound. The work committee, through its chairman, took up the work of raising money to pay for the binding. A very took up the work of raising money was devised. Each member was asked to sew a patch on an old shirt, covering the donation the individual wished to make. The Relief Society women took the old shirts to the homes where they were covered with bright colored patches holding the contributions. The shirts became quite colorful and heavy with the money contributed. In the Spring "Aunt Sarah" took the Magazines and money to Salt Lake, where twenty beautiful volumes were bound in the colors red and gold. These lovely books fill one shelf in the new Relief Society library.

Oquirrh Stake:

A MOST unique example of the attention which is being directed to the Bible study in the Project, comes to us in the form of a recipe for a Bible Cake. This may be the source of much interest to do the research necessary to find the ingredients of the cake, and it is an excellent way to familiarize one's self with the different books. A lively game may be realized from a study of the Bible Cake. We can vouch for the very delicious quality of the cake, as a sample of it was brought to the office by the enterprising stake offering the recipe.

BIBLE CAKE

4½ cups 1st Kings—Chapter 4 Verse 22.

1 cup of Judges—Chapter 5 Verse 25 (last clause.)

2 cups of Jeremiah—Chapter 6 Verse 20.

2 cups of 1st Samuel—Chapter 30 Verse 12.

2 cups of Nahum—Chapter 3 Verse 12.

2 cups of Numbers—Chapter 17 Verse 8.

2 tb. of 1st Samuel—Chapter 14 Verse 25.

½ t. of Leviticus—Chapter 2 Verse 13.

6 of Jeremiah—Chapter 17 Verse 11.

½ cup of Judges—Chapter 4 Verse 19.

2 t. of Amos—Chapter 4 Verse 5.

Season to taste with 2nd Chronicles—Chapter 9 Verse 9.

Raft River Stake:

THE great success of the Relief Society Project is in evidence in the Raft River Stake, which has occasioned the composition of poetry, and stimulated wide interest in the study of the scriptures. This stake has found it very satisfactory to limit the study of the Project for the year, as suggested by the General Board. Instructions are given to ward officers at Union Meeting, and each ward is being visited by stake officers; all of these efforts tending to increase the desire for scriptural reading and study. A well prepared talk was given in Sacrament Meeting in each ward, and the importance of the Project has been endorsed by the Priesthood and by the Church membership in general. The Bishops of the wards have done all they could to forward the plan, and have used scriptural readings, stories and talks upon biblical subjects during the regular Sunday evening meetings. In order to keep informed as to what is being done each ward secretary sends to the stake secretary a quarterly report covering the activities in this line.

A very successful Visiting Teachers' Convention, and an exhibition

of handwork was held in October in connection with the regular Union Meeting. The convention for the teachers occupied the morning hours, and there was a splendid response from ward officers and visiting teachers. The round table discussion of the teachers' duties and problems and opportunities, together with the responsibilities of the hostess proved very stimulating. Luncheon was served to all attending the convention. The repast was furnished by the different wards. The art display, which was a very attractive feature, was extensive and beautiful beyond expectations. Much encouragement and increased interest in the work and business part of the Relief Society program followed this wonderfully fine exhibition.

Utah Stake:

FROM all parts of the Relief Society reports come as to the great benefit our Relief Society people received from their participation in Leadership Week at the Brigham Young University. The following very delightful little account of a division of the work comes from our General Board Member, Sister Jennie B. Knight:

"During Leadership Week the Utah Stake Relief Society had a display at the Brigham Young University of many beautiful and practical articles which had been made from old things. Part of their Work and Business Day project for the past year was 'New things for Old.' Mrs. Bessie E. Gourley, Supervisor, gave instructions each afternoon in how to make the various articles. It is her theory that nothing will rest the mind like work with the hands. If one is creating beauty, she is creating happiness.

"From the great interest shown by the women who attended the demonstration, it is evident that many things which might have been discarded will be put to practical use and hours of happiness be spent in creating articles of beauty for the comfort and adornment of the home."

San Juan Stake:

FROM another part of our extensive Relief Society field comes an account of the great success of the Project. The following is a brief outline of the methods used by this stake:

1. Placards printed and placed in the Relief Society halls containing similar inscriptions as "Back to the Scriptures," "Seek the Scriptures," etc., etc.

2. Short talks in Relief Society and regular Fast Meetings on Project by returned missionary, older woman, member of Bishopric, etc.

3. Dramatizations in work group or other meetings.

4. Contests: Quotation games, references, etc.

5. A committee appointed for each book in each ward.

6. Teachers carry message of Project to home and bring in reports of what is being accomplished.

7. Want sisters to know origin, background, etc.

8. Reading done according to abilities of individual family.

9. Have illustrated stories and scrap books for the child.

10. Talks on value of Project in Union and Sacrament Meetings, also reports of what is being done elsewhere.

11. Each ward assigned a pageant on each of the books to be exchanged among all wards will have to be changed to pageants on Old Testament.)

12. We ask for a report from each ward at Union Meeting as to what has been and is being done. We also give other suggestions.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

MRS. LOUISE YATES ROBISON - - - - - - - - - - - President
MRS. AMY BROWN LYMAN - - - - - - - - - - - First Counselor
MRS. JULIA A. F. LUND - - - - - - - General Secretary and Treasurer

THE GENERAL BOARD

Mrs. Emma A. Empey
Miss Sarah M. McLelland
Mrs. Annie Wells Cannon
Mrs. Jennie B. Knight
Mrs. Lalene H. Hart
Mrs. Lotta Paul Baxter
Mrs. Cora L. Bennion
Mrs. Amy Whipple Evans
Mrs. Ethel Reynolds Smith
Mrs. Rosannah C. Irvine
Mrs. Nettie D. Bradford
Mrs. Elise B. Alder
Mrs. Inez K. Allen
Mrs. Ida P. Beal
Mrs. Katie M. Barker
Mrs. Marcia K. Howells
Mrs. Hazel H. Greenwood
Mrs. Emeline Y. Nebeker
Mrs. Mary Connelly Kimball

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - - - Mary Connelly Kimball
Manager - - - - - - - - - - - - - - - Louise Y. Robison
Assistant Manager - - - - - - - - - - - - - Amy Brown Lyman

VOL. XXII APRIL, 1935 No. 4

EDITORIAL

When April Comes

EACH month brings its delights and its special days. April is a month of gladness and of new life Each clod seems to quicken under the sun's bright rays, and seeds spring up in verdure. Trees put on their green dresses and their glorious blossoms. The churches give forth their Easter messages and from choirs everywhere the glorious tidings "He is risen" ring out.

To the people of the Church of Jesus Christ of Latter-day Saints the month brings its annual Conference. From all the Stakes of the Church and from many Missions come men and women hungering for the bread of life. They have a few days of rejoicing. They hear the Church Leaders give inspired admonition, council and direction, then they return to their homes filled and ready to take up life's labors with new courage, because they are better fitted to meet its problems.

April also brings the Relief Society Conference. Practically every Stake is represented and this great work given impetus and new life.

So we rejoice when April comes with its joyous inspiration and benefits.

Lessons for Next Season

WE are very pleased to announce that in our next issue (May) we shall begin publishing our lessons for next season. We are sure our class teachers, especially, will be glad to have the lessons published so much earlier than we have done heretofore, so that they can read and plan their work during the summer months. They can also see early

what the entire course is and make their outlines knowing what will follow.

We hope our members whose subscriptions expire in the spring will renew at once, and that those who are not on our mailing list will secure these Magazines as they come out, and that they will put them carefully away so that they will be ready for our study work in the fall.

"Can Nations Be Neighbors?"

WE were honored March 4th to the 6th by a visit from Miss Lena Madesin Phillips, President of the National Council of Women.

She spoke on "Can Nations be Neighbors"? before a large and deeply interested audience in the ballroom of the Hotel Utah on March 4th. She pointed out the cataclysmic changes that have taken place during the last hundred years that have brought the world closer together. Also the present conditions that must be rectified before neighborliness can exist between nations.

She paid the West a tribute when she said that she felt sure leadership must come increasingly from its precincts, because the West has kept its standards more than has the East.

If the United States would be a good neighbor, she said, it must first set its own house in order and add to its economic security. It must keep peace within its own borders. There are at present 13,000,000 unemployed in this country, one family out of six are on relief of some sort. Surely terrible as is the condition, thinking, determined people can remedy it. If people realized that from 1919 to 1929, 12% of every dollar earned went for taxes, in 1932, 20%, in 1933 25-30%, they would pay more attention to what is going on and how the money is being expended.

The education of the people is the only hope of a democracy. 200,000 rural schools have been forced to close their doors, twelve and one-quarter million children forced out of school.

Greed, fear and a straight spirit of nationalism will cause war. The propaganda of munition makers is also a fruitful source of war. If we would have neighborliness, we must pay the price.

We need the courage of our pioneer forefathers. We must recondition our own souls to the ideals that may flower in economic security.

Foreign Mission Lessons

GREAT satisfaction is felt by the General Board and by the officers and members of our foreign mission Relief Societies in the fact that uniform lessons are now provided and have already been sent for next season's work. This is the first time in the history of our organization that this has been done. The lessons for the foreign missions cannot take as much space as those published in our Magazine, so the theological lessons have been abridged. Health lessons similar to those studied last year and literary lessons suitable for each country have been written.

We are sure our sisters in foreign lands will be glad to know that they are studying the same theological

lessons as those studied by the Relief Society women throughout the Church, that the same health lessons are being taken in many countries, and they will enjoy studying the literature of their own lands.

May every success attend them in this work.

Leadership Week

IT is always a joy to participate in the Brigham Young University Leadership Week. It has long been an outstanding event in the lives of thousands who are benefited by it.

This year the theme, "The Building of Zion," was beautifully carried out. We deeply appreciate the courtesy extended by the school authorities in having a Relief Society hour each day and a beautiful display of handwork furnished by the Utah Stake.

We were glad to meet so many of our Relief Society workers and hope that another year we shall be able to give more assistance in our work than we have ever done before.

A Ripe Old Age

THE "School of Maturates" of Oklahoma City of 800 members, all of whom are 70 years or over, think it is an easy thing to live to a ripe old age if you know how. These are the rules they have outlined:

Take a walk in the open air each day.

Keep the blood alkalinized by managed diet.

Attend church or make a social call at least once a week.

Pursue a personal hobby or light daily task.

Maintain faith in life, people and the Infinite Goodness.

Certainly these rules would make for a happy life and tend to prolong its duration.

Book Notice

THE Strange Adventures of Jimmy Microbe" written by Virginia Budd Jacobsen and Lyman L. Daines, M. D., illustrated by Kay Russon, fascinates children. They want to read it again and again. It is a most valuable aid in the formation of good health habits. The truths it so pleasingly teaches reach the child's inner consciousness and he is willing to embody them in his life.

A little girl who had been forced to drink milk, after she had this book read to her, drank it willingly, as she began to realize the value of milk to her. The fact that the book points out the good as well as the bad microbes makes the children all the more alert to be careful and to protect themselves from the injurious ones. No one could read this book without gaining great benefit.

Price $1.00. Deseret Book Co.

The Magazine Drive Reports of Elko and Carlin, of the California Mission, were sent to President Hinckley, but not received by her, hence we publish them herewith: Elko, with 26 members, secured 30 subscruptions—115%. Blanche Jones, Magazine Agent. Carlin, with 16 members, securel 14 magazines—87%. Velda Giles, Magazine Agent. We congratulate these branches on their excellent work.

Lesson Department

(First Week in June)

Theology and Testimony

LESSON IX

Zion's Camp

1. *General Considerations.* In order to grasp the full import of the Zion's Camp movement, it will be necessary to bear in mind the general condition of the Church at that time. It will be recalled that Oliver Cowdery and others were sent as missionaries to the Lamanites as early as the autumn of 1830. Enroute the missionaries stopped for a short time in the vicinity of Kirtland, Ohio, and established a branch of the Church. From this place they went to western Missouri where they were joined by the Prophet in July of 1831. Immediately after the arrival of the Prophet the Lord made it known that Independence, Missouri, should become the "center place" of Zion, also that the great temple should be built at that place. (See *Doc. and Cov.* Sec. 57.)

2. Here the Saints were solemnly commanded to keep the laws of the land, as witness the following: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land. Wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet." (*Doc. and Cov.* 58:21, 22.) On the second day of August, 1831, Sidney Rigdon—acting under direction of the Prophet—dedicated the land "unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time." (See Hist. of the Church, Vol. I, p. 196.) The following day the Prophet dedicated the temple site at Independence, and a few days later he and his companions started on their return journey to Kirtland.

3. For a short time the branch of the Church set up at Independence gained rapidly both in numbers and in local influence. The period of well-being, however, was of short duration, for trouble soon arose both from within and without. As pointed out earlier by the Prophet, the general citizenry of western Missouri was none too desirable, consisting as it did in large measure of uncultured frontiersmen, generously sprinkled with individuals seeking to evade the law.

4. Within such an environment the Saints were neither welcome nor at ease. Then too there were certain members of the Church whose wisdom was not beyond criticism. Bad feelings thus soon arose, and in November of 1833 the Saints were compelled at the hands of a merciless mob to flee from their homes in Jackson County and find what shelter they could in the country on the north side of the Missouri River. The weather was unusually severe, and in consequence the suffering was extreme. Twelve hundred souls were thus forced from their homes, many of whom died from exposure and the abuses heaped upon them by the merciless mob.

5. *Origin of Zion's Camp.* When

word of this outrage reached the Prophet at Kirtland, he immediately set about to obtain redress for the stricken Saints. His efforts, however, were apparently of little avail. Farcical efforts were made by certain officials of Missouri to enforce the law, but of course without success.

6. Then, singularly enough, the Lord gave a revelation, in the form of a parable, containing the following: "And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen. And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land. And the servant said unto his lord: When shall these things be? And he said unto his servant: When I will; go ye straightway, and do all the things whatsoever I have commanded you. * * * And his servant went straightway, and did all the things whatsoever his lord commanded him; and after many days all things were fulfilled." (*Doc. and Cov.* 101:55-62.)

7. Concerning the number of those who should go up to Zion for the relief of their stricken brethren, the Lord later said: "If you cannot obtain five hundred seek diligently that peradventure you may obtain three hundred. And if ye cannot obtain three hundred, seek diligently that peradventure you may obtain one hundred." (*Doc. and Cov.* 103:32, 33.) The commandment was given, however, for the party not to leave with numbers less than one hundred.

8. *Preparation for the Journey.* On the same day that the last quoted revelation was received, namely, February 24, 1834, the High Council of the Church met at Kirtland to listen to the report of Lyman Wight and Parley P. Pratt, who had just arrived from Missouri. After the report had been heard the Prophet arose and announced that he was going to Zion to assist in its redemption. The Council sanctioned his going, and some thirty to forty of those present volunteered to accompany him. Two days thereafter he set out on a long preaching tour to obtain further volunteers, his journey taking him through various parts of Ohio and western New York.

9. On the first day of May, 1834, according to prearranged plan, the initial contingent of some twenty volunteers left Kirtland for New Portage, about fifty miles to the westward. The Prophet with a much larger company joined them at this place on the 6th. The combined companies consisted of more than one hundred thirty men, with twenty wagons for baggage and supplies. At this place the Prophet divided the Camp into groups or companies of twelve, consisting in general of the following: Two cooks, two firemen, two tent men, two watermen, one runner, two wagoners, and horsemen, and one commissary. Each company elected its own captain, who in turn assigned the men to their various posts. Arrange-

ments were made for the Camp to arise at the sound of the morning trumpet at four o'clock. Every morning and evening the men knelt in their tents and implored the Lord for his guidance and blessing.

10. *The March of Zion's Camp.* The march of Zion's Camp thus really began from New Portage, May 8, 1834. The wagons were nearly filled with baggage, and accordingly the men had to travel mostly on foot. Moreover, the roads were in extremely poor condition, so much so that in many places it was necessary to fasten ropes to the wagons to haul them across rivers, through sloughs, and out of mud holes. Under such conditions progress was necessarily very difficult and slow.

11. Then too, in spite of the fact that strenuous efforts were made to obtain ample and proper food, yet at times the efforts were not successful. Moreover, it will be recalled that the Church had been organized only four years, and therefore that none of the members of the Camp had been prepared through long periods of training to endure hardship without complaint, such as more mature experience would enable them to do.

12. It is not surprising to learn, therefore, that the journey was not unmarked by complaint and dissatisfaction. Indeed on more than one occasion the unrest was sufficiently pronounced to call down a rebuke from the Lord. The Prophet relates that on one occasion discord had arisen between Sylvester Smith and others of the brethren. Although he attempted to placate those involved, yet he was unable to do so. Finding the feeling so intense he told them that misfortunes and hindrances would come upon them before they left that place. The next morning almost every horse in the camp was so badly foundered that they could scarcely be led to water.

13. On one occasion the Prophet climbed to a wagon wheel and exhorted the people to faithfulness and humility. He declared that the Lord had revealed to him that a scourge would come upon the camp in consequence of factions and unruly spirits among them, and that "they would die like sheep with the rot." Nevertheless, if they would repent and humble themselves, the scourge in great measure might be turned away. (See History of the Church, Vol. II, p. 80.)

14. Twenty-one days later, June 24, 1834, cholera, in a most virulent form, broke out in the Camp, and continued its ravages for about four days, during which time fourteen of the sixty-eight saints who were attacked died. The brethren then covenanted that from that time forward they would keep the commandments of God, and the plague was stayed. (See History of Church, Vol. II, p. 120.)

15. Throughout the entire journey, the Prophet maintained the majestic leadership of his calling. Like the prophets of old, he appeared to be able to see the end from the beginning, and repeatedly promised his associates that if they would keep the commandments of God no good thing would be withheld from them. But, as compared with many of his associates he was like a giant oak among saplings. On the other hand it must not be forgotten that many of his companions were stalwart men of God.

16. *The Apparent Outcome.* Throughout nearly the entire journey the Camp was seriously hampered by enemies. Repeatedly spies came into Camp for the purpose of discovering its purposes and hinder-

ing its progress. Again and again the main route of travel was not followed, so that those who were unfriendly might be avoided. As the destination was approached, conditions became even worse.

17. Meantime the Saints in Missouri had importuned the civil authorities for redress, but largely without avail. At first they were led to believe that they might be permitted to return to Jackson County, but it soon became apparent that such was not to be the case.

18. Greatly exaggerated reports of the size and purpose of the oncoming Camp had the effect of arousing the enemies of the Church to further acts of violence. Accordingly, as the Camp neared its destination it was divided into a number of small units, and a little later disbanded. Some of its members settled in Missouri, and others returned to their homes in the east.

19. In the expressed judgment of many of those who were not faithful to God and his cause, neither the object for which the Camp was organized nor the purpose for which the journey was made was attained. They had doubtless thought of the redemption of Zion in terms of "blaring trumpets and falling walls," but in all this they were mistaken. Instead, the Camp entered Clay County largely unheralded and unknown, only to quietly disband and return. To the unfaithful this was failure and defeat.

20. *The Lord's Purpose.* There can be no doubt that the outcome would have been far different if the saints of the Camp and also those residing in Missouri had been faithful to the commandments of God, as witness the following: "Were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands." (*Doc. and Cov.* 105:2, 3.) The Lord's promises are always contingent upon the faithfulness of those to whom they are made. He says: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Doc. and Cov.* 82:10. See also 124:47.)

21. Then it appears that through the entire matter the Lord also had quite another purpose. Concerning the Camp, whom he characterized as the strength of his house, he says: "Inasmuch as there are those who have hearkened unto my words, *I have prepared a blessing and an endowment for them,* if they continue faithful. I have heard their prayers, and will accept their offerings; *and it is expedient in me that they should be brought thus far for a trial of their faith.* (*Doc. and Cov.* 105:18, 19.) A year later, when the Twelve Apostles and the First Quorum of the Seventy were about to be called, the Lord directed that they should be chosen from among those who had proved themselves faithful in Zion's Camp. Surely, this alone was ample justification for the entire Zion's Camp movement. God sometimes moves in most unexpected ways to bring about his purpose.

22. *In Conclusion.* The facts relating to Zion's Camp would lose much of their value if the student does not apply them to his own life. It is apparent without argument that individuals must be tested and proved before they are ready to be chosen for responsible positions. Moreover, the matter of proving an individual is ordinarily most accurately accomplished when he is not aware that the test is being made.

Most anyone would act decorously if he knew that a highly coveted award was dependent upon his conduct. It is said that the average individual reaches his best when he is on "parade," and becomes his real self when he thinks that he is unobserved. There is no escape, however, from the omniscience of God.

Suggestions for Discussion and Review

1. Explain the justice of God's statement that he is not bound when men do not obey his commandments.

2. Why would it have been impossible to redeem Zion when the people were unprepared for it?

3. Enumerate the various ways in which the Zion's Camp movement tested the faith of those who participated.

4. Why are tests most reliable when they are made without the individual's knowledge?

5. Have various members of the class give their opinions of the outstanding lessons to be learned from the Zion's Camp movement.

Literature

(For Third Week in June)

LIFE AND LITERATURE

The World of Books

"Dreams, books, are each a world; and books we know
Are a substantial world, pure and good.
Round these, with tendrils strong as flesh and blood
Our pastime and our happiness will grow."

—*Wordsworth.*

IN the Book of Literature is recorded "The best that is known and thought in the world."

The troubadors and minstrels of the ages have sung of man's deeds of bravery and daring. Golden ages of national expression have been embossed upon the books' eternal pages which like many-hued tapestries depict both men and climes. The cultivation of the human mind in quest of Truth has been fearlessly pursued, and man endowed with spiritual vision has evolved and recorded systems of hope and philosophy. The wisdom of the ages has passed into the beings of master spirits and they have become the truth-tellers of the world. The voices that haunt the pages of the "Book of Literature" chant a message to man bidding him "accept the holiness that makes life eternity."

"Build thee more stately mansions,
O my soul!
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than
the last,
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outworn shell by
life's unresting sea."

—*"The Chambered Nautilus."*

The Adventure, Life

Life is man's greatest adventure.

As a traveler upon an uncharted road, he meets ever-changing horizons, physical, mental, and spiritual. By power, Man, the adventurer, becomes Man, the conqueror. As such he has sailed beyond the sunset ever in quest of "life to drink to the lees." One by one nations have become conquerors and conquered in turn. The world of thought, ever elusive, has been slowly conquered by man. Truth, the ultimate goal of understanding, has yielded but few of its treasures in conquest. Thinkers like Socrates, Galileo, and Newton have guided man to the supremacy attained in the realm of knowledge. Part of an universal plan, man has sought to understand himself and his place in the divine scheme. To know the meaning of honor, virtue, and morality was but a step in his spiritual progression; to know the ultimate destiny of man was more; "to know God and his purposes was all." From time to time, God has spoken to man of his purposes, always to the end that man attain his own perfection for "as God is Man may become."

Frigates and Chariots

"There is no frigate like a book
To take us lands away,
Nor any courser like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toil;
How frugal is the chariot
That bears the human soul!"

The words of Emily Dickenson make books the frigates and chariots of the world of literature. The world of books is a large and beautiful world, opened by the golden door of understanding. Countless have been the expressions of the wealth of this world. Horizons are pushed back as the reader becomes a world citizen. There are new companions always waiting to greet the traveler. In a thousand ways the great passions that move the heart of man are revealed. The secrets of the mind and soul of humanity are awaiting the adventurer. Pleasure, information, and inspiration are the gifts of books as they interpret for us the products of civilization. The words of William Ellery Channing voices an unusual expression of appreciation: "God be thanked for books, they make us heirs of the life of the past. They give to all who will faithfully use them the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my time will not enter my obscure dwelling—if Milton will sing of Paradise; and Shakespeare open to me the worlds of imagination and the workings of the human heart; if Franklin will enrich me with his practical wisdom,—I shall not pine for want of intellectual companionship." From the world of books "the soul selects its own society," and from the aspirations and experiences there recorded receives a priceless gift.

"Mortal, they softly say,
Peace to thy heart!
We, too, yes, mortal,
Have been as thou art,
Hope-lifted, doubt-expressed,
Seeing in part,
Tried, troubled, tempted,
Sustained as thou art."

—*Goethe.*

Great literature is animated by a great purpose. "Books of Power" —is the name given to the choicest masterpieces of the world of books. The master-spirits of literature have written for all men of all time. Homer, Dante, Shakespeare, Milton, Goethe, (to mention no others)

are a glorious company, their message is universal. Countless travelers have explored the world of Books. Some linger on the way and investigate many trails and paths in search of truth and beauty from the "relic wealth richer than golden mines" from the immortal singers of "the choir invisible," whose music is the gladness of the world.

"Companionable Books" is the classification given by Henry Van Dyke, the American literary critic and author, to "books that will bear reading often, and the more slowly you read them the better you enjoy them; books not only tell how things look and how people behave, but also interpret nature and life to you in language of beauty and power touched with the personality of the author so that they have a real voice audible to your spirit in the silence."

In a world dominated by commercialism, books are produced to sell. The vogue for "best sellers" has created a strange conflict in the realm of literature. These books may or may not have literary value. Thus, the ordinary reader is lost in the maze of contemporary books. The need for literary guidance, therefore, is a great need. As a result among the past decade many series of essays on books have been published, directing the reader to the choice books of the ages as: "Companionable Books," "The Man Behind the Book," Henry Van Dyke; "Much Loved Books," James O. Bennett; "The Delight of Great Books," John Erskine; "Modern English Books of Power," "Comfort Found in Old Books," "Great Spiritual Writers of America," George Hamilton Fitch. The essays in the series discuss the books selected by the author in the language of the layman, thus guiding the reader to understanding and appreciation. On the other hand, there is a definite need for guidance in the field of contemporary literature. The book review sections of many Sunday editions of newspapers and of magazines is helping much in this regard. The fact remains, however, that many such reviews are too critical for the ordinary reader. There is no more genial literary guide for the "common reader," the reader the great Samuel Johnson loved, than William Lyon Phelps. This series of essays on novelists, contemporary, English, American and Russian, are best known. His monthly reviews of new books "As I Like It" is accepted as a dependable guide-post to follow out of the labyrinth of contemporary publications.

"Behind every book is the man." Books as parts of life are never separable from the mind and character of the author. Emerson, the American philosopher and essayist in "The Uses of Great Men," eulogized the greatness of literary men and the nobility of the mission to which they are called. No great literary masterpiece can be born of an unworthy motive. Many motives have directed individuals to authorship: interpretation of life, self-expression, pleasure of the reader, fame, economic benefit. Many masters of literature, while interpreting life, have been obliged to write for bread, while many have died in poverty, pen in hand. One is reminded what a small sum, a few pounds, Milton received for the great epic poem "Paradise Lost" in which he strove to justify the ways of God to man. Also, one remembers with what misgivings Mary Ann Evans became George Eliot in order to give a message to the world asking no other reward than to "live again in minds made better" for her effort. The most worthy of all motives for authorship must always be to inter-

pret life. From the Greeks we learn that the poet, his soul attuned to the infinite, received by inspiration his songs. Genius we know never made a poet alone. Today many poets are singing bravely. But the poets singing as with the works of the contemporary dramatists, novelists, essayists and biographers, must meet the standard "To open new windows to the soul" to render a worthy stewardship.

The Periodical and Modern Life

Modern life owes much of its vigor and versatility to the periodical. Interest in men and their affairs, social problems, science, and literature have grown as civilization has grown in complexity. From a small weekly news-letter exchange between Paris and London early in the eighteenth century the periodical industry has grown to a great commercial enterprize.

Not very long since a book or a magazine subscription was a rare treasure. With what care such selections were made. How carefully was the enjoyment, information, or pleasure estimated. Today with a multiplicity of interests to cater to, an amazing service is rendered. It is true that popular demand has much to do in determining the nature and quality of magazine literature. Yet the fact remains that there is so much that is enjoyable and educational which remains for the average reader. An interesting survey conducted by the American Library Association of literary users of magazines reveals the twelve most used magazines to be as follows: American Magazine, Atlantic Monthly, Current History, Good Housekeeping, Harper's, Literary Digest, National Geographic Magazine, Popular Mechanics, St. Nicholas, Scientific American, Scribner's Magazine, World's Work.

This list supplemented by the well known English periodicals: Blackwood's Magazine, The Contemporary Review, The Manchester Guardian, The London Times, provide a dependable guide for the reader. An excellent guide to all magazine reading is found in "The Reader's Digest" and "The Magazine Digest" which give digests of the best articles from the chief contemporary magazines.

To the Latter-day Saint there is no more worthy expression of idealism than that found in the publications of the different Church organizations.

The Mission of Literature

If literature is the artistic embodiment of "the best that is known and thought in the world," then its mission is that the life of man may be perfected. Through the centuries man's greatest teacher has been experience. Thus behavior patterns dominate life, national, religious, social, and family patterns. In the interest of individuality, thought and action, men have withdrawn from participation in the world of affairs. Philosophy, science, invention and literature have been enriched by intensive individualism. Today man's world grows in complexity even with each day's dawn. "To see life steadily and see it whole" must ever be the goal of individual and author alike. To be able to select from the complexities of modern life that which will contribute to the individual's highest development is a task heretofore inconceivable in difficulty. What then of the mission of literature in our world? How necessary is it that that which expresses truth or that which is beautiful in itself be chosen. Literature is a living thing, a vitalizing thing. If it is as Carlyle states, "The thought of thinking souls," it

Reader's Digest ? use library

is an aspiration and an inspiration. To find and reveal literature to men is the task of literary teachers and interpreters. As "the better part of every man's education is that which he gives himself" what then is the service literature can render to man?

"The intelligence of man is co-existent with God."

"God from on high lights up the way
For man to go that's best;
He makes the possibility,
And Man must do the rest.

"God moves by laws that never pause,
In all His wide domain
Man must obey the higher law or stay
Where lower law doth reign."

—*George H. Brimhall.*

Suggestions for a Program

This lesson is planned to close the series "Life and Literature." During the study all types of literature, universal and national themes, and many of the great literary masters have been considered. Prophets, teachers, poets, dramatists, novelists and biographers have yielded to us inspiration, information, and enjoyment.

Out of intensity of life comes worthy expression. Truly the Latter-day Saints have demonstrated this truth. To their credit much worthy literary expression has recorded their idealism and history. A program selected from this body of literature would be a fitting climax to the series "Life and Literature."

On the other hand, a program could be planned using universal or national expression.

(Note: Both types of program are planned for in the following outline.)

I. *Music*

A. 1. "O My Father," Snow.
2. "School Thy Feelings," Penrose.

Searching for an answer to the great universal mystery, pre-existence, the Latter-day Saint poetess gave to the world a poem unparalleled in intensity of expression in lyric poetry. Similarly, Charles W. Penrose, out of an experience in self-discipline, was able to pen for all mankind a lesson.

B. Selections from the Songs of Robert Burns.

Robert Burns, a peasant, born in a cottage, known to the countryside as a philanderer and roysterer, all of a sudden broke into singing. Burns sang of the fields that nurtured him, of the women whose hearts he had broken, and of the firesides that sheltered him. His songs are his living biography. They ring with his laughter, they are marked with his tears, and are tragic records of errors and regrets, rebellion and defeat. As he sang of his own longing unfulfilled, he sang as the nightingale sings, exquisitely, sweetly.

II. *Reading*

The Parable of the Talents, New Testament.

III. *As a Man Thinketh*

No type of writing comes as directly from the mind of man as does the essay. Its appeal is to thoughtful readers. The essay, a "prose lyric" becomes to the reader an intellectual or emotional excursion with a companionable guide, an essayist. The essay is an ancient form of literature although its greatest development has occurred within the past three centuries. Hebrew literature furnishes many examples of

the essay form upon subjects which deal with the problems of life—friendship, wisdom, pride, gossip, vengeance, love. Montaigne, a French lawyer, revived the form in 1580, using it for kindly comments upon the experiences of life. Today the essay is one of the most popular literary forms due largely to the vogue of the magazine into which it fits because of its nature—a short personal treatment of a subject. As the essayist says, I think, I feel, I grieve, I joy, I admire, I love. He sings himself as truly in prose as does the poet in lyric form. From the formal essays such titles as the following are noted: "Studies," Bacon; "Self-Reliance," Emerson; "The Educated Man," Newman; "American and Briton," Galsworthy. The informal essay list contains the following of interest: "The Autocrat of the Breakfast Table," Holmes; "Who Owns the Mountains," Van Dyke; "A Defense of Nonsense," Chesterton; "On Doors," Morley; "Adventures in Friendship," Grayson; "The Safety-First Dragon," Broun.

In our own Latter-day Saint literature we have had no more noted essayist than Dr. George H. Brimhall. With the genial informality of Montaigne he has commented upon everyday life and affairs; with the intensity and clarity of the unknown author of the Book of Ecclesiastes he has proclaimed moral and spiritual truths.

A. Selections from the essays of Dr. George H. Brimhall, "Long and Short Arrows:"*

1. Be Bravely Beautiful.
2. Keep Sweet.
3. Tomorrow.

B. Selections from essays listed in the discussion.

IV. *Reading—A Story*

Fiction, in one form or another, is the existing, dominant literary type, "Once upon a time" has attracted listeners in all ages and climes. With the desire for pleasure, the art of fiction has grown apace. Today much that is written is nothing more than a "marketable commodity." Yet the contributions of Scott, Thackeray, Eliot, Hawthorne, Dickens, Dumas are still read and enjoyed. Fiction will have a permanent place in life because what is life but Romance and Realism. The necessity is the production of the highest and best forms. The novel has been called "a pocket stage" upon which we see an interpretation of life. Imagination, the faculty of idealization and of realization, plays an important part in the structure of ideals. The value of the novel or story has in its power to give wholesome pleasure—"intellectual and artistic luxury."

A. 1. From the anthologies of our own Latter-day Saint literature select a simple story to be read which reflects the ideals of our people.

B. "Quality," John Galsworthy.

C. "American, Sir," Mary Shipman Andrews.

In Retrospect

The simple course "Life and Literature" is ended. It has aimed to perform a single task, to look at Life through Literature, hoping that the vision of our own destiny may become clearer and that perchance some particular message of comfort may be gleaned for each individual.

*Price $1.25, Deseret Book Company, Salt Lake City.

Social Service

(Fourth Week in June)

LOUIS PASTEUR AND HIS WORK

IN his introduction to one of the biographies of Louis Pasteur, Dr. William Osler quotes approvingly an anonymous statement which had appeared in the *Spectator,* an English periodical, that Pasteur "was the most perfect man who has ever entered the Kingdom of Science." This assertion was based partly on the method by which the great scientist made his discoveries, partly on the tremendous importance of his discoveries to humanity, but partly also on the fine characteristics of the man himself.

Professor Thomas H. Huxley, a great English scientist, told the London Royal Society that "Pasteur's discoveries alone would suffice to cover the war indemnity of five milliards [$975,000,000] paid by France to Germany in 1870." Huxley of course was thinking only of the services of Pasteur to his country in getting rid of the silkworm disease, which had for years been ruining the silk industry, of his study of diseases of beer and wines, and of his work in saving chickens and sheep from cholera. What Pasteur did in saving human lives, by preventive and curative methods, is beyond all human computation.

Yet this man, one of the humblest in spite of his great achievements, was content with less in material goods than the average Frenchman of his time. To the Emperor once, in answer to a question as to why he did not make money out of his discoveries, he answered, "In France scientists would consider that they had lowered themselves by doing so."

1. *Main Facts in His Life*

Louis Pasteur was born in 1822, and he died in 1895, at the age of seventy-three. His birth-place was Dole, in the Jura Province, France, but he grew to manhood in Arbois. His father, a man of excellent character and great common sense, was a tanner. "I owe everything to him," said the son. "When I was young, he kept me from bad company and instilled into me the habit of working and the example of the most loyal and best-filled life." Louis obtained his bachelor's degree when he was not yet eighteen years old, and his doctorate when he was twenty-six. On first graduating, he took up teaching, and he continued in that profession till he was called by the government to devote all his time to scientific research on a pension of about two thousand dollars a year. At one time he was dean of the Faculties of Science at Lille University. In his twenty-seventh year he married the daughter of M. Laurent, the Rector of the Academy of Strasburg.

Pasteur was not a physician, as he had wished to be at one time in his career, although he was a member of the Medical Academy—the only one without a medical degree. He was a teacher of chemistry, in which he had specialized at school. As a student he was not particularly brilliant, not even in his favorite subject, chemistry; but this was because his mind was slow, painstaking, and accurate. He never made a positive statement till he was sure of his ground. His parents first and then his wife were forever begging him not to kill himself with work; but he himself complained that "the nights are too long for me." An enthusiastic teacher, he had at first

many indifferent pupils, whom he stirred up by such concrete remarks as this: "Where in your families will you find a young man whose curiosity and interest will not immediately be awakened when you put into his hands a potato, when with that potato he may produce sugar, with that sugar alcohol, with that alcohol ether and vinegar?"

Like all great men he was fully aware of his superiority of mind. "My plan of study," he wrote to a friend, "is traced for this coming year. I am hoping to develop it shortly in the most successful manner. I think I have already told you that I am on the verge of mysteries, and that the veil which covers them is getting thinner and thinner." He worked for the future, not the present, as is evident by this: "A man of science should think of what will be said of him in the following century, not of the insults or the compliments of one day." This was an obvious allusion to the opposition which he encountered during most of his life. As to his method of work, he says, "When I am in my laboratory, I begin by shutting the door on materialism and spiritualism; I observe facts alone; I seek but the scientific conditions under which life manifests itself." Perhaps the highest tribute ever paid to him was in these words by M. Biot, an illustrious French scientist of his own day: "He throws light upon everything that he touches!"

In these times when every one wants to know what the scientist thinks about God, it is interesting to read this from Pasteur: "I see everywhere the inevitable expression of the Infinite in the world; through it, the supernatural is at the bottom of every heart. The idea of God is a form of the idea of the Infinite. As long as the mystery of the Infinite weighs on human thought, temples will be erected, * * * and on the pavement of those temples, men will be seen kneeling, prostrated, annihilated in the thought of the Infinite."

2. *The Old and the New Order at Grips*

Few conflicts in history are more thrilling to read about than the one in which Pasteur fought. Only, in his case, the contest was mostly in the mind, rather than on the battlefield. It was a death-struggle between two theories of disease—the old and the new, and the stake was the welfare of the human race.

As soon as men began to think at all about disease, they looked into the body itself for the cause, although they generally sought its cure outside. This idea came to be expressed in the phrase "spontaneous generation." That is, it was supposed that the disease always had its origin in the body where the disease was to be found. Sometimes it was known as the "interiority" theory. Dr. Le Fort, a celebrated surgeon of Pasteur's time, put it this way: "I believe in the interiority of the principle of purulent [secreting pus] infection in certain patients; that is why I oppose the extension to surgery of the germ theory." This was said before the Medical Academy, in 1878. Another surgeon defended the traditional doctrine in the case of tuberculosis.

Acting on this traditional view of disease, which was universally held at the time, surgeons took no pains to wash their hands before going from one infected patient to another, to disinfect their surgical instruments, or to see that the dressings were pure. As a result mortality, in operation cases, was frightfully high —often as high as sixty percent. "At the very moment when the surgeon's art was emboldened by being able to disregard pain, it was arrested, disconcerted, terrified by the fatal

failures which supervened after almost every operation." For a time certain kinds of operation were forbidden, because they were "among the attributes of the executioner."[1] In the ambulance ward, during the Franco-Prussian war, "pus seemed to germinate everywhere, as if it had been sown by the surgeon." "When an amputation seems necessary," said one surgeon, "think ten times about it, for too often, when we decide upon an operation, we sign the patient's death-warrant." Indeed, as Dr. Reclus declared, there was a tendency to look upon purulent infection "as an almost divinely instituted consequence of any operation!" Supposing that the fatal results of operations were caused by infected air in the hospital, an isolated house was obtained near Paris for the purpose. But it was soon abandoned. Ten women were taken into the place, and ten coffins were carried out. After that it was called, by the ignorant neighbors, the House of Crime!

Pasteur believed the spontaneous theory of disease to be a "chimera." Instead he taught that "complications and infection of wounds were caused by their giving access to living organisms and infectious germs." Not only the surface of things, but the very air, contained germs. His constant motto was, "Seek the microbe!" One time, when the Academy was discussing the causes of infection in recently delivered women and when one of the most weighty members was eloquently enlarging on the causes of the epidemic in lying-in hospitals, Pasteur interrupted with—"None of those things cause the epidemic; it is the nursing and medical staff who carry the microbe from an infected woman to a healthy one." The orator answered, sarcastically, "I fear that microbe will never be found!" Pasteur went to the blackboard, drew a picture of the chain-like organism, and exclaimed, "There, that is what it is like!" And he spoke with such conviction as to stupefy the medical men present.

It was on this germ-theory of disease that he acted when, in the late sixties, he saved the silk industry not only of France, but in many other silk-producing countries that, in 1873, he saved the cattle industry, or a very large percent of it; that, in 1880, he saved the chicken industry from ultimate annihilation; and that, ten years before his death, he discovered the remedy for rabies. It was on this germ-theory, also, that he acted when, in the late seventies, he went to the maternity hospital in Paris, culture tube and sterilizing pipet in hand, and came out with ideas that were to make child-bearing comparatively safe. And it was on the basis of this theory of disease that the Pasteur Institute in Paris was established, where hydrophobia might be treated after a bite; for the great scientist had demonstrated the efficacy of his method, by saving the lives of 349 persons out of 350 who had been bitten.

Gradually the ideas of Pasteur were taken up and applied by physicians and surgeons in France and other countries—elsewhere first, and then in France. One of the first to adopt the Pasteur theory was the celebrated English surgeon, Joseph Lister. "Allow me," he said in a letter to Pasteur, in 1874, "to take this opportunity to tender you my most cordial thanks for having, by your brilliant researches, demonstrated to me the truth of the germ theory of putrifaction, and thus furnished me with the principle upon which alone the antiseptic system can be carried

[1] *Life of Pasteur* (Vallery-Radot), pp. 234-36.

out. Should you at any time visit Edinburgh, it would, I believe, give you sincere gratification to see at our hospital how largely mankind is being benefited by your labors. I need hardly add that it would afford me the highest gratification to show you how greatly surgery is indebted to you."

In the end not only medical men everywhere, but intelligent laymen, accepted the theory as a basis for action where sickness and accident of any kind were concerned. "You have done all the good a man could do on earth," declared one person, in a letter to him and signed "A Mother." "If you will, you can surely find a remedy for the horrible disease called diphtheria. Our children, to whom we teach your name as that of a great benefactor, will owe their lives to you. Forthwith Pasteur bent his efforts to that malady. Another woman handed him money enough for four scholarships "for young men without means," so that his work might go on after his death. At a public reception given him three years before he died, in response to the honors that rained upon him from almost every nation, the great man said humbly, "I have done what I could!"

3. *Pasteur and Public Health*

It seems strange that not until the nineteenth century was there anything like a public-health conscience in any nation. Ancient peoples were almost oblivious to the need of a program looking to the general health. But then, even if they had had one, they would have lacked the means of satisfying this need. And the Medieval Period, with its eyes turned heavenward, actually encouraged uncleanliness and disease, as a disciplinary measure.

The Dyaks of ancient Borneo used to hang a string, decorated with flags, across the stream as a warning against passing into what we should call a quarantined district. In ancient Persia the magi insisted that stray hairs and nail-parings be buried with the dead, to avoid sickness. It was the Romans who first adopted the public water system for sanitary reasons, and the Greeks had the gymnasium in the Academy of Plato, the Lyceum of Aristotle, and the Cynosarges of Antisthenes. The first public measure that had in mind what we now know as public health was the quarantine against the plagues of the Middle Ages. Not, however, till the rise of modern science, when men acquired confidence in their power over nature, were their serious attempts to make the world a safer place in which to live. This confidence came through the work of such men as Cavendish in chemistry, Franklin in physics, Hutton in geology, Buffon in biology, LaPlace in mathematics and astronomy, Baerhaave in medicine, and Frank in the specific field of health.

John Howard and Elizabeth Fry, as we have seen in previous lessons, had a program in the last third of the eighteenth century for sanitary measures in connection with prisons. In the middle of the nineteenth century Lord Ashley (the Earl of Shaftsbury) extended this public health work to factory employees in England. "It was Edwin Chadwick, however," as a wrter in the *Encyclopedia of the Social Sciences* assures us, whose influence proved most far reaching. In 1838, while serving as secretary of the Poor Law Commission, he was struck with the extent to which sickness was a factor in producing poverty, and raised the question whether such sickness might not be preventable. For the first time in history physicians were employed to study systematically

those environmental conditions which might contribute to ill health. These investigations led in 1842 to Chadwick's *Report on the Sanitary Conditions of the Laboring Population of Great Britain,* which made a profound impression upon the public, both in England and abroad. It initiated a world-wide movement for water supply and sewerage and for the cleaning up of the almost unbelievable filth in the midst of which our forefathers lived—and died."

These reforms, suggested by Chadwick, were carried out by John Simon, in the middle of the century. Simon himself made a report of what he had done, in 1868, two years before Pasteur established the microbe origin of disease in the silkworm. Twelve years after this, in 1882, Koch described the tubercule bacillus—"thus for the first time establishing the causative agent of an important human disease." From then on progress was rapid. Bacteriological discoveries multiplied, as one scientist put it, "like corn popping in a pan." In 1890 a public health laboratory was established by Biggs in New York City. No longer, therefore, did progress depend upon empericism, but rather upon science mainly. "By 1900 it was clearly recognized that wise public policy demanded the creation of competent health authorities and the conferring upon them of ample police powers. These powers were exercised in the main along two major lines: the protection of the public against unsanitary environmental conditions and polluted or offensive food-stuffs—the public health of Chadwick; and the protection of the public against the dissemination from person to person of communicable disease—the public health of Pasteur."

1. Discuss the scientific theory discovered by Pasteur in its relation to the control of disease—tuberculosis, diphtheria, typhoid, yellow fever, child-bed fever, for instance, and to our present quarantine regulations.

2. Discuss the provisions for public health in your community or State.

3. Summarize as nearly as you can the contribution of Pasteur to human welfare.

4. What traits of character possessed by Pasteur are to be found in the other persons discussed in this course?

5. Show that the work of all the men and women treated in this course grew out of that which Jesus did at the beginning of our Era. In what does the spirit of true religion consist?

Mission Lessons

LESSON IX. HEALTH AND HOME NURSING

Home Nursing

"It may be safely said, not that the habit of ready and correct observation will by itself make us useful nurses, but that without it we shall be useless with all our devotion."—*Florence Nightingale.*

IN caring for the sick, hospitals are not always available, nor are they always desirable, so, much of this work must be done at home. Great strides have been made in home nursing, now it is possible to care for a sick person at home in the most up-to-date and approved manner. The love and sympathy we feel for a member of the family who

is sick is very helpful in aiding him to a speedy recovery.

The best medical care in the world often fails because the home nursing fails, and the person is neglected, kept in a dark room and not properly cared for.

While it is true that a kind and sympathetic understanding should always exist between a sick person, and the home nurse, there are other things of vital importance to assist the patient to get well. It takes so much more than a dose of medicine to make a person well. Sanitary surroundings, fresh air, cleanliness and sunshine are of vital importance in promoting physical and mental comfort.

The choice of the sick room is important. The room should be well lighted, properly heated, and as quiet as possible. The best room available should be chosen, preferably one located near the bathroom.

The furnishings of the sick room should not be elaborate, but rather simple and always clean. All unnecessary articles of furniture, as draperies, pictures and rugs should be removed from the room during a prolonged illness. The linen should be clean and the bed comfortable, for these things are necessary to the physical comfort of the patient. A grate in the sick room adds much to its ventilation. In the winter-time a grate fire is cheerful and serves to burn the papers and the rags containing the discharges of the patient.

A small table placed at the bed side well within the reach of the patient, is necessary to hold the small pieces of gauze or paper napkins which can be used as handkerchiefs. On this table a pitcher of water, a clean glass tumbler and articles of a personal nature may be kept. A small paper bag pinned on the side of the bed well within the reach of the patient should contain the rags and other waste articles which only the patient should handle.

The appearance of every sick room is greatly enhanced by a bouquet of flowers or a growing plant. A thermometer should hang in the sick room. The proper temperature of the room is vital to the comfort of the patient. This thermometer should be read frequently and a correct temperature maintained. The proper temperature of the room should be between sixty-five and seventy degrees fahrenheit. You cannot tell the temperature of a room by the way it impresses you. Sick people are very susceptible to extremes in temperature. The room should contain the right amount of moisture. Dry heat irritates the nose and throat and is very uncomfortable. The proper amount of moisture in the room may be maintained by keeping a kettle of water on the stove, or an uncovered basin of water on the gas heater or the radiator. On a very hot day the hanging of a wet sheet in the sick room will reduce the temperature of the room and supply moisture.

Every sick room should be supplied with plenty of fresh circulating air. By keeping the window partly open at the top and bottom the impure air may escape from the top and the pure air may come in through the bottom opening. Fresh air does not give a person a cold. In most lung diseases and especially in pneumonia, it is necessary to keep the windows wide open, as the patient is only breathing with part of his lung and the air must be fresh and pure even in the coldest weather. At no time, however, should a patient's bed be in a draft. To avoid this it is sometimes necessary to place a blanket over the head of the bed, or to open a window in the adjoining room to secure proper

ventilation. Cold air must not blow directly on the patient.

Flies must be kept out of the sick room. They carry disease and annoy the patient. Sunlight is a powerful disinfectant, but should never be permitted to shine directly in the eyes of the sick person. If necessary you may bandage the eyes by using a dark silk stocking, thus keeping the light out. Moist cloths should be used in dusting, and should also cover the broom so that the patient is not distressed by air laden with dust. Soiled linen and dirty dishes should not be left in the sick room. The mental comfort of a patient should always be maintained. Whispering or loud talking disturbs his peace. Family discussions and unpleasant observations disturb the patient and retard his recovery. Keep all news away from the patient that you think might upset him. Don't tell the sick person of your troubles, he has plenty of his own.

Visitors are often a very disturbing problem. It is true that some sick people seem to thrive on having friends around, but in general guests are disturbing and the fewer visitors sick patients have, the better off they are. There should not be more than two visitors in the sick room at any one time.

Members of the family should divide the time allotted to the caring for the patient, among themselves. It is much better that one person be responsible. "What is everybody's business, is nobody's business." A sick person may suffer neglect and confusion when all the members of the family are trying to wait upon him at once.

Bathing the Patient

Close the windows of the sick room twenty minutes before exposing the patient for a bath. A sick person must have a daily bath unless otherwise ordered by the doctor. A bath is always refreshing. It aids the skin in getting rid of many impurities. Remember that a bath must include the care of the nose, the mouth, the eyes and the hair. And preparation for the care of these must be made before the daily bath is begun. The teeth must not be neglected, and should be cleaned daily with tooth paste and a good brush. A mouth wash must be provided. A teaspoonful of salt to a glass of water may be used for this purpose. Lemon juice and glycerine added to a glass of water also makes a very acceptable mouth wash, the proportions are lemon juice, one part, to glycerine, two parts. Boric acid solution should be made by adding two teaspoonfuls of boric acid crystals to a glass of hot water, and it can be used as a mouth wash. Rinse the mouth with one of these solutions, using cold water to cleanse the mouth afterwards.

To keep the nose clean and free, especially in fever cases, vaseline or cold cream may be applied to the nostrils.

If the patient's tongue is coated a mixture of equal parts of boric acid solution and lemon juice can be used to clear up the tongue.

Keeping the patient's hair properly combed and brushed adds much to his comfort. This is often neglected.

The sick bed should be protected during the bath by a piece of rubber sheeting. If this cannot be procured a pad of newspaper covered by a flour sack or a piece of cloth, makes a very desirable pad, especially if the cloth and the papers are basted together.

A hot foot bath in bed is beneficial in case of sore throat, headaches with fever and in some lung

conditions. Place the rubber sheeting under the basin. Mustard may be added to the water, not more than one teaspoonful however, which should be mixed in cold water, and added to the foot bath. It is important to keep the knees covered with a blanket while giving a foot bath.

The best kind of a bath is a tub bath, but it should not be given without the consent of the doctor. In fever cases and where the patient is very sick a bed bath must be given. In bathing a patient in bed use soap and warm water, but do not allow the water to drip from the wash-cloth. Cleanse only one portion of the body at a time, dry thoroughly, and keep the rest of the body covered. In bathing the chest or the abdomen use very warm water and keep the unbathed portion covered. An alcohol rub after the bath is very refreshing and helpful to the sick patient.

Bed sores are always distressing and painful, and must be avoided. Any sign of redness or bluish discoloration appearing in the region of the back, the shoulder blades, or the end of the spine, is a warning that a bed sore may develop. Such an area requires special treatment. It should be kept dry, rubbed frequently with alcohol, and if possible the pressure should be removed. Turn the patient over frequently, keep the bed free from crumbs and the sheets smooth and without wrinkles. Use talcum powder or olive oil to keep the sick person free from chafing. If the weight of the bed covers is distressing to any part of the body, pressure can be removed by folding wire netting the shape desired to support the covers.

Convalescing patients must be taught early to care for themselves.

Eating in bed is always a problem. A very acceptable table, upon which to put a patient's tray containing the food can be made by using the ironing board kept in place by two chairs one on either side of the bed.

A grocery box, with the sides removed but the ends intact, may rest on the bed and serve as a bed table.

Sick people must have plenty of water—a full glass of water every two hours is not too much for an adult. If a patient is vomiting, cracked ice may be held in the mouth and the thirst will not be so distressing.

The question constantly arises as to how to feed the patient. In cases of light fever, it is safe to give plenty of fluids—fruit juices and water. Do not give solid food unless ordered to do so by the doctor. Patients are usually overfed. It is important that the lighter articles of diet be given, such as milk-toast, soups, jello and ice cream. These are easily digested and may be used with safety in some fever conditions.

Convalescent patients improve faster if they have something interesting to do. They should be kept occupied. Puzzles, modeling, basketry, drawing, painting, dominoes, checkers, and needlework, are all useful during this important period.

The patron saint of all who do home nursing is the great Florence Nightingale. She was first of all a home nurse before she became a professional nurse. Woman's place in the healing art, both at home and in hospitals, was long ago definitely established.

A

Bigger Quart

in

Every Bottle

of

Arden Milk

More Butterfat (1.7 Ozs.)
More Proteins (1.2 Ozs.)
More Milk Sugar (1.7 Ozs.)
More Minerals (84.5 Grns.)

Call Wasatch 80 for

Arden Dairy

Energy Food

Our fresh bread is so appetizing and nourishing. A real energy food—so rich and wholesome that you can make a total, satisfying meal with it. Try a loaf.

48 So. Main
502 So. Main
1435 So. State
3250 So. State
Salt Lake City, Utah
Murray, Utah
Midvale, Utah
Bountiful, Utah

O. P. SKAGGS
FOOD *Efficient Service System* STORES
"A Surety of Purity"

A NEW

EUREKA

WITH
MOTOR-DRIVEN BRUSH
LIGHT—EASY TO HANDLE
AGREEABLY QUIET

This sensational new Eureka with motor-driven brush is designed to meet the requirements of those who desire a motor-driven brush but recognize the necessity of "High Vacuum" (powerful suction) for the thorough removal of embedded dirt.

Unnecessary weight and awkward size have been carefully avoided. It is quiet—agreeably quiet. The demonstration! It is spectacular — sensational — thrilling. Embedded soda fairly "boils" from the rug. Sand dances—how it dances! Surface litter — lint, hair and threads — are instantly removed by its motor-driven brush. This new Eureka cleans faster—cleans better.

$5.00 Down—Balance on Easy Terms
Phone for Demonstration

Eureka Vacuum Cleaner Co.
Salt Lake City, Utah
177 East Broadway Phone Wasatch 4764

Complete Suits for Men and Women—Children's Clothing A Specialty

Prompt and Careful Attention to Mail, Telephone and Telegraph Orders

Temple and Burial Clothes

Variety of Grades and Prices

GENERAL BOARD RELIEF SOCIETY

Open Daily—9 a. m. to 5 p. m.

Telephone Wasatch 3286
29 Bishop's Building
Salt Lake City, Utah